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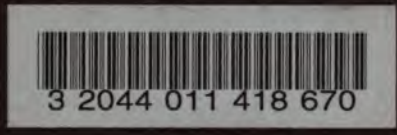
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ALBERT E. WINSHIP, LITT.D., LL.D

EDITOR OF THE NEW ENGLAND JOURNAL
OF EDUCATION

A

TREATISE

ON THE

EDUCATION OF DAUGHTERS.

TRANSLATED FROM THE FRENCH OF

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ARCHBISHOP OF CAMBRAY.

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ADVERTISEMENT.

THE design of this translation, is to present to those who are not familiar with the language of the original, a work, no less recommended by the interesting nature of its subject, than by its intrinsic merits, and the high reputation of its author. Although one of his earliest productions, it was the means of introducing him to the notice of Louis XIV., by whom, soon after its publication, he was appointed preceptor to the Duke of Burgundy. The moral transformation effected in the character of this young Prince, while under the instructions of Fenelon, affords at once the most convincing evidence of the admirable talent of his instructor, and of the mighty influence of a well-conducted education. It is, therefore, natural to suppose, that a work on this subject, from one whose opinions have, in so remarkable a degree, the sanction of suc-

cessful experiment, would be extensively circulated, and perused with no common avidity.

The Treatise here presented to the public, discloses a complete system of education, at once philosophic in its principles, and practical in its details; evincing the most profound knowledge of the human heart, united with original and comprehensive views of the nature and objects of education. Nor are the principles here laid down by any means so *limited* in their *application*, as the title of the work may seem to indicate. It may be asserted with confidence, that no one, intrusted with the responsible charge of guiding the youthful mind, can peruse it, without deriving important advantage. Especially is it desirable, that, in promoting the religious interests of the young,—a task, the delicacy of which is seldom sufficiently felt,—the method here developed of rendering scriptural knowledge attractive, should be extensively introduced.

Those passages in the original, which, from their reference to doctrines and ceremonies peculiar to the church of Rome, would be, to many readers, either unintelligible, or productive of erroneous impressions, are here *omitted*. It is no slight evidence of the exalted genius and

rational piety of the Archbishop of Cambray, that though a prelate of the Catholic Church in the 17th century, he has left in his numerous writings so few sentiments in the least degree uncongenial with a purer religion and a more enlightened age.

In different parts of this work, especially in the first and twelfth chapters, a few passages occur, doubtless more appropriate to the circumstances of the time when it was written, than to the present period; these, however, are generally retained, from the wish to impair, as little as possible, the fidelity of translation.

W. C. D.

A TREATISE

ON THE

EDUCATION OF DAUGHTERS.

CHAPTER I.

THE IMPORTANCE OF FEMALE EDUCATION.

FEMALE education is generally very much neglected; the whole management of it is often left to the direction of custom and maternal caprice. It is even a prevalent opinion, that little instruction is requisite for the female sex. The education of *boys*, is esteemed an affair of the highest importance, in relation to the community; and, although this is scarcely less defective than that of girls, there is at least a persuasion that great care is necessary to ensure its success. The most eminent men have been assiduous in

giving information and devising plans to accomplish this object. Instructors and colleges are numerous. Great expenses are incurred for books, for scientific researches, for methods of learning the languages, and for the choice of professors. It is true, that this grand array of means has often more of show than of real value; still, it indicates that the education of boys is viewed of great importance. With respect to girls, it is said, "it is not necessary that they should become learned; curiosity renders them vain and affected; it is sufficient, that they should know how to manage household affairs, when the occasion is presented, and to obey their husbands without arguing." This position is strengthened by reference to numerous instances of women whom science has rendered ridiculous. Hence it is inferred that girls may be implicitly confided to the direction of ignorant and indiscreet mothers.

It is true that the idea of making them conceited pedants, should be viewed with apprehension. Women have usually minds

more feeble, as well as more inquisitive, than men; it would, therefore, be injudicious to occupy their attention with studies in which they might become too much absorbed; they are not destined either to govern the State, or to carry on war, or to minister in sacred things; they may therefore dispense with accurate investigation of subjects connected with politics, with the military art, jurisprudence, philosophy, and theology. Nearly all the mechanic arts are likewise unsuitable to them; they are formed for moderate exercises. Their corporeal, as well as their mental powars, are less vigorous and patient of fatigue, than those of the other sex. On the other hand, nature has assigned to them, industry, neatness, and economy, to engage them in the tranquil occupations of their appropriate sphere.

But what follows from their natural weakness? Only a stronger obligation to strengthen and support them. Have they not duties to perform,—duties which lie at the very foundation of all human society? Does it not

depend on them, whether families shall be established or ruined? Are they not called to regulate the detail of domestic affairs, and, consequently, to decide on that which most deeply concerns the whole community? In this way they exercise a predominant influence, either good or evil, in forming the morals of society. A discreet, diligent, and religious woman, is the presiding genius of a great family; she establishes in it the order essential to temporal prosperity, and spiritual advancement. It is even true, that men, who have all the authority in public affairs, cannot, by their deliberations, effect any real good, without the aid of female influence to carry their designs into execution.

Society is not a mere *mental abstraction;* it is the *aggregate* of all the families composing it; and who can manage the domestic policy of a family with more accurate attention than women, who, beside their natural authority and their assiduity at home, have also the advantage of being naturally disposed to be careful, attentive to detail, industriou

engaging, and persuasive? And can men expect to enjoy any delight in life, if their most intimate connection, that of marriage, prove a source of unhappiness? What will be the fate of children, who are soon to constitute, in their turn, the whole community, if from their earliest years, they are made the victims of maternal indulgence?

Such then are the appropriate duties of woman;—duties scarcely less necessary to the public welfare, than those of men, since t devolves on her to regulate domestic conerns, to promote the happiness of her husand, and to bestow a good education on er children. Consider also that virtue perins not less to women than to men; and if cease to contemplate them as influencing iety, they are still half of that human ily, redeemed by the blood of Jesus ist, and destined to an immortal life.

n fine, we should consider, beside the which they accomplish, when well inted, the evil which they cause in the , when destitute of a virtuous education.

It is certain that the bad education of women produces more evil than that of men, since the excesses of men often spring, both from the vicious education received from their mothers, and from the passions with which other women have inspired them, before they have arrived at mature years.

What intrigues are presented us in history—what subversion of the laws and of morals—what bloody wars—what innovations hostile to religion—what revolutions in the state—all arising from female depravity and licentiousness! Such are the considerations which show the importance of correct female education; let us now consider the means by which it may be effected.

CHAPTER II.

EVILS OF THE PREVALENT SYSTEM OF EDUCATION.

THAT young persons should be oppressed with *ennui*, and should not know with what to employ themselves, is the natural result of their *ignorance*. When a child has arrived at a certain age, without applying herself to affairs of real importance, she can have no taste for them; whatever is serious, to her appears gloomy; whatever requires protracted attention, fatigues her; the inclination to pleasure, which is strong during youth, the example of persons of her own age, who are immersed in dissipation,—all serve to inspire her with an aversion to a sober and laborious life. At this early period, she is wholly destitute of the experience and authority requisite for the

management of domestic affairs; she does not even know the importance of applying herself to them, unless her mother may have taken care to point it out particularly to her observation. If her family is of high rank, she will be exempt from the necessity of manual labor; she will, indeed, be occupied during a few hours in the day, because it is said, she knows not why, that it is genteel for ladies to work; but often, it will be but a restraint, and she will not accustom herself to any serious occupation.

In this condition, what shall she do? The society of a mother who watches her, who reprimands her, who thinks that to educate her properly consists in never excusing her defects, who wears a sad countenance in her company, who makes her endure her whims, who appears always oppressed with domestic cares, is to her in the highest degree disheartening and repulsive. At the same time, she has around her females of an artful and flattering disposition, who, seeking to insinuate themselves into her affections by base and

pernicious complaisance, accommodate themselves to all her humors, and converse on every subject which can excite in her mind a distaste for what is good; *religion* appears to her a tiresome formality, a system at war with every pleasure. In what way, then, will she employ herself? In nothing useful. This indolence gradually becomes an incurable habit.

Here then is a void which we cannot expect to fill with what is of real value; trifles must therefore intrude. In this want of occupation, the child abandons herself to idleness; and idleness, which is a languor of the soul, is an inexhaustible source of *ennui.* She accustoms herself to sleep one third longer than would be necessary to maintain perfect health. This protracted sleep serves only to enervate, to render her more delicate, and more exposed to the attacks of sickness; while, on the other hand, moderate repose, accompanied with regular exercise, produces cheerfulness, vigor, and strength;—qualities which, doubtless, constitute the true perfection

of the animal system, at the same time that they are essential to the full development of the intellectual powers.

From this languor and inactivity, united with ignorance, there springs a morbid sensibility in relation to shows and diversions. Here, too, we find the source of a vain and insatiable curiosity.

Those whose minds are well informed, and who are occupied with pursuits of real importance, are usually free from an inordinate curiosity. What they know, inspires in their minds a contempt for much of which they are ignorant; they see the worthlessness and absurdity of most of those things which persons of narrow views, who know nothing, and have nothing to do, are eager to learn.

On the contrary, uninstructed and ignorant girls are always possessed of an erratic imagination. For want of solid nourishment, all the ardor of their curiosity is directed toward vain and dangerous objects. Those who are not without talent, often devote themselves entirely to the perusal of books which tend

to cherish their vanity; they have a passionate fondness for novels, plays, narratives of romantic adventures, in which licentious love occupies a prominent place; in fine, by habituating themselves to the high-flown language of the heroes of romance, their heads are filled with visionary notions. In this way, they even render themselves unfit for society; for all these fine sentiments, these generous passions, these adventures which the author of the romance has invented to gratify the imagination, have no connection with the true motives that excite to action and control the interests of society, or with the disappointments invariably attendant on human affairs.

A poor girl, full of the tender and the marvellous, which have charmed her in the perusal of such works, is astonished not to find in the world real characters resembling these heroes; she would wish to live like those imaginary princesses, who in the fictions of romance are always charming, always adored, always placed beyond the reach of necessary duties. What must be her disgust, when

compelled to descend from these flights of fancy to the humble details of domestic life!

There are some who carry this inquisitive spirit still farther, and undertake, however incompetent they may be, to decide on points in religion; but those who have not sufficient enlargement of mind to indulge in a curiosity of this kind, fix upon other subjects proportioned to their capacities; they eagerly desire to know everything that is said or done;—a song, a story, an intrigue, is always welcome; they are fond of receiving letters, and of reading those which others receive; they wish to hear and to repeat everything; they are vain, and vanity renders them loquacious; they are inconsiderate, and levity prevents those reflections that would often make them silent.

CHAPTER III.

INFANT EDUCATION.

In the application of a remedy to all these evils, it is of vast importance that the education of girls should commence in their earliest infancy. This first period, which is resigned to the charge of injudicious, and, sometimes, of profligate females, is, notwithstanding, that in which the deepest impressions will be made, and which, consequently, has an important bearing on their whole future life.

Before children are completely able to speak, they may be prepared for instruction. This may perhaps appear an extravagant assertion; but to render it credible, it is only needful to consider how an infant is employed, while it is yet unable to talk. It is

learning a language which it will soon speak with more correctness than scholars are able to attain in speaking the dead languages, which they have studied with so much labor in the most mature age. Now, in what consists the process of learning a language? Not merely in committing to memory a great number of words, but also in observing the meaning of each word in particular. The infant, says St. Augustine, in the midst of its cries and its sports, observes of what object each word is the sign; this it does, sometimes by considering the natural motions which point out the subjects of conversation, and sometimes by remarking the frequent repetition of the same word, to signify the same object. It is true that the mental constitution of infants gives them a wonderful facility of impression from sensible objects; but, surely, steady attention must be requisite, to distinguish these objects from each other, and to give to each its appropriate term.

Consider also, how, from this tender age, children seek those who gratify them, and

avoid those who place them under restraint;—how well they know when to cry, and when to be silent, in order to obtain the object of their wishes; how much artifice and jealousy they already begin to discover.

It may then be assumed as a principle, that children know more than is ordinarily imagined; it is in your power, therefore, to communicate to them, through the medium of words, assisted by tones and gestures, the inclination to be with virtuous persons, rather than with others for whom they might be in danger of contracting a fondness. You may, beside, by a different expression of countenance, and by the tone of your voice, represent to them the horror with which you regard those whom they have seen in a fit of passion, or guilty of any other excess; you can also assume a gentler tone and a more benignant aspect, to signify to them your admiration for any instances they may have seen of wisdom and modesty. I do not notice these things as being of great importance, but simply to show that these early

dispositions should not be neglected; and that this mode of seasonably prepossessing their minds, has imperceptible consequences which facilitate the work of education.

If any one still doubts whether these first prejudices have any power over men, let him only observe how lively and affecting, even in advanced age, are the recollections of what we loved in infancy. If, instead of inspiring children with vain fears of apparitions and spirits, which, by making too powerful an impression, only enfeeble their sensitive and tender minds,—instead of permitting them to follow all the fancies of their nurses respecting what they ought to love or to shun, it were our uniform endeavor to give them a pleasing idea of what is good, and a frightful idea of what is evil, this prepossession would ever after facilitate their practice of all the virtues. But the common practice is the very reverse of this. A clergyman dressed in black, is held up to them as an object of dread; death is never mentioned but for the purpose of terrifying them;

they are told that the dead return by night in frightful forms;—all this serves only to rendér the mind feeble and timid, and to prejudice it against the best things.

It is of great importance, in the first years of infancy, to consult the health of children, to invigorate their constitutions by a well chosen and simple diet, to regulate their meals, so that they may eat every day at nearly the same hours,—that they may not eat at other times, as this serves to overload the stomach, while the digestion is incomplete,—that they taste no high-seasoned food to excite them to eat more than is needful, and to render distasteful such nourishment as is more favorable to their health;—in fine, that they may not be served with too many different things, for a variety of successive dishes stimulates the appetite, after the real necessity of eating has ceased.

It is, however, of still higher importance, not to press *instruction* on the *mind*, till its powers have acquired sufficient strength;—to avoid every thing which may rouse the pas-

sions; and gradually and gently to accustom children to be deprived of things for which they have manifested extreme eagerness, that they may never too confidently expect to obtain what they desire. However unfavorable the natural disposition of children may be, they may in this way be rendered docile, patient, firm, cheerful, and mild; while, on the other hand, if this early age is neglected, they become restless and impatient through their whole lives; the passions are violent, habits are formed; the body still tender, and the mind yet unbiassed toward any object, take a wrong direction, which is the source of a thousand excesses in future life.

When they have arrived at that period in which the reasoning faculty is fully developed, every word that is addressed to them should tend to make them love truth, and to inspire in them the greatest contempt for every species of dissimulation. We should therefore avoid making use of any false pretence or the sake of appeasing them, or of making them comply with our wishes; in this way,

we only teach them a cunning which they never forget; as far as possible, they should be led by reason.

But let us examine particularly the condition of children, that we may see more in detail what is suited to their state. Their mental powers are still feeble, and their intellects unfurnished; they know nothing, every thing is new; they are extremely susceptible of impression; the surprise of novelty renders it easy to excite their curiosity and admiration. Such a constitution, united with a natural warmth of temperament, produces in them a desire to be constantly in motion; hence arises that restlessness, habitual in children, who can never fix their attention on any object, or remain quiet in any place.

On the other hand, as children do not know how to think or act for themselves, they notice every thing, and say little, unless others injudiciously accustom them to be talkative. It is often the case, that the pleasure that we wish to derive from pretty chil-

dren, spoils them; we encourage them to say whatever comes into their minds, and to speak of things respecting which they have as yet no distinct knowledge; and hence they retain during their whole lives the habit of judging with precipitation, and of speaking on subjects of which they have no clear ideas. Few mental characteristics are more inauspicious than habits of this kind. This pleasure that we wish to derive from children, has still another pernicious effect; they perceive that they are regarded with satisfaction, that every thing that they do is observed, that they are listened to with pleasure. In this way they are led to believe that every one will always be devoted to them.

During this period, in which they are uniformly flattered, and in which they know nothing of contradiction, they conceive certain visionary hopes which prepare for them innumerable disappointments in future life. I have seen children who thought that they were always spoken of, when others conversed privately, because they had observed

that this was not unfrequently the case. They imagined that everything in them was extraordinary and worthy of admiration. Children then should receive proper attention, without being led to discover that we are constantly observant of them. Show them that your attention to their conduct arises from friendship, and the need of care to keep them from what is wrong, and not from admiration of their genius. Be content to instruct them gradually, whenever opportunities naturally arise; for even if you could greatly advance the education of children without tasking their powers too severely, it should still be remembered, that the danger of their becoming vain and presumptuous is always greater than the fruit of these premature educations which are so much extolled.

We should be content to follow nature, and to assist her operations; children know little, they should not be pressed to talk; but as they are ignorant of many things, they have many questions to ask; and, in fact, they are naturally inclined to be inquisitive. It is

enough to answer their questions correctly, sometimes adding certain little comparisons, so as to render your explanations more easily understood; if they form a judgment of any thing without a good knowledge of it, it would be well to puzzle them with some new question, that they may see their fault without being too rudely confounded; at the same time, show them, not by unmeaning flattery, but by some real mark of esteem, that you approve them, when they doubt, and when they inquire into what they do not know, much more than when they make even the most correct decisions. This is the true method of fixing in their minds, together with great politeness, an unaffected modesty, and a contempt for those disputes which are so common among young persons who have very little information.

As soon as their reasoning powers appear somewhat strengthened, it is proper to make use of their experience to guard them against presumption. You may say to them, "You see that you are wiser now than you were a

year ago; a year hence, you will know many things that you are not capable of understanding now. If last year you had wished to judge of things that you know *now*, but were ignorant of *then*, you would doubtless have formed a very incorrect opinion of them. You would have been very unwise, had you attempted to understand what was entirely above your capacity. Now there are many things of which you are still ignorant. At some future time you will perceive how imperfect are your present judgments. You should therefore place the greatest confidence in the counsels of persons who judge now as you will yourselves, when you come to possess their age and experience."

The curiosity of children is a natural propensity which opens the way, as it were, for their instruction; do not fail to take advantage of it. For instance, while riding in the country, they may chance to see a mill, and they wish to know what it is; you can then show them how the food that nourishes us is prepared. They observe some reapers, and

you can explain what they are doing, how wheat is sown, and how it multiplies in the ground. In the city, they see shops in which various trades are carried on, and where different articles are sold. Never be tired of their questions; these are the openings that nature offers you to facilitate the work of instruction; show that they give you pleasure; in this way, you will insensibly teach them how all those things are done, that are useful to men, and that lie at the foundation of commerce. By degrees, without any particular formal study, they will be acquainted with the proper method of doing necessary work, and the ordinary price of different articles;—a kind of knowledge which is the true basis of economy. Information of this kind, which ought not to be despised by any one, (since all need to avoid being deceived with respect to their expenses,) is especially necesssary for females.

CHAPTER IV.

EVILS TO BE APPREHENDED FROM IMITATION.

The ignorance of children who have as yet formed no habits, renders them susceptible of every impression, and disposes them to imitate every thing which they see; it is therefore of the highest importance that good models should be before their eyes. None should be permitted to approach them, but those whose examples are worthy of imitation; but as it is impossible that they should not see some improprieties, they should seasonably be led to observe the folly of certain vicious and profligate persons, whose reputations are already irretrievably lost; we should show them how miserable, how despised, and how worthy to be so, are those who abandon

themselves to the impulse of their passion: and neglect to cultivate their reason. Thu: without forming the habit of mimicry, the: taste may be cultivated, and they may b made sensible of what constitutes propriety we should not be deterred from apprisin them in general of certain faults, even by th fear of opening their eyes to the foibles c some whom they ought to respect; for, be side that it is not to be expected, and is nc just, that they should be kept in ignorance o these subjects, the surest method of retainin them in their duty is to convince them th: we must tolerate the defects of others,—th: we should not decide upon these on sligl grounds,—that they often appear greater tha they really are,—that they are counterbal anced by good qualities,—and that, as nothin on earth is perfect, we should admire what i most free from imperfection. In fine, thoug such instructions should be reserved till re quired by necessity, we should impart to the: correct principles, and preserve them fro: imitating the evil that is before their eyes.

We should prevent them from mimicing those who render themselves ridiculous; for this species of farce and burlesque has in it something mean and contrary to noble and generous sentiment. Children are in danger of contracting this habit, because the warmth of their imaginations and the pliancy of their bodies, as well as their natural gaiety, make it easy for them to assume every variety of form to represent what appears to them ludicrous. This proneness to imitation, common in children, is productive of countless evils, when they are consigned to the charge of persons destitute of virtue, who feel scarcely any constraint in their presence. But, by means of this propensity in children, God has given us the power of easily inclining them to the practice of every virtue which is placed in their view. Often, without even speaking, we have only to make them observe in another, what we wish of them.

CHAPTER V.

INDIRECT INSTRUCTION.

I BELIEVE that it is often useful to have recourse to that indirect instruction, which is not so wearisome as lessons and admonitions, simply for the purpose of awakening the attention of children to the examples which are placed in their view.

Some one might occasionally in their presence ask another, "Why do you do this?" and the other might reply, "I do it for such a reason." For instance,—"Why did you confess your fault?"—"Because I should have committed a greater one, if I had basely disclaimed it by a falsehood, and because nothing is more honorable than to say frankly,—'I have done wrong.'" Then the

first might commend the one who accused herself; but it must all be done in a simple and natural manner, for children have more penetration than most are aware; and from the moment that they discover anything of artifice in those who have the management of them, they lose their natural simplicity and confidence.

It has been already remarked that children are very susceptible of impressions, and that the most lively images of sensible objects are formed in their minds. This favorable opportunity for fixing impressions should be seasonably improved; but in a receptacle so narrow and yet so precious, nothing should be deposited that is not of the choicest kind; we should remember that at this age we ought not to instil any thing into the mind, that we are not desirous should continue there during the whole life. The deepest impressions upon our minds are those which are made in early life; hence it is, that the aged remember distinctly the events which occurred in their youth, although remote, while their

recollections of recent occurences are less vivid, because, when they took place, the mind had already lost its first quickness of perception, and was also replete with other ideas.

Though reasonings of this kind are listened to, they scarcely gain assent. It is however true that men often, though unconsciously, reason in precisely the same manner. Is it not said every day, "I have formed my habits, I am too old to change them,—I was brought up in this way of thinking"? Beside, do we not derive a singular pleasure from the remembrances of our youth? Are not our strongest inclinations those which were contracted at that tender period? Now all this proves that the earliest habits are the most deeply rooted. Although infancy is peculiarly impressible, it is not equally adapted to *reasoning*. Constant motion effectually prevents all close application.

The mind of a child is like a candle lighted in a place exposed to the wind. Its light is always wavering. The child puts a question

to you, and before you answer, her eyes wander to the ceiling, she counts all the figures on the paper, or the panes of glass in the windows; if you wish to recall her to her first object, you constrain her as really as if you confined her in a prison. You must therefore consult her capacity, till her intellectual powers are strengthened; be prompt in answering her questions, and permit her to propose others, just as she chooses. Endeavor simply to gratify her curiosity, and store a mass of good materials in her memory. The time will come, when these materials will mingle of themselves, and, as the mind is invigorated, the child will commence the process of reasoning. In the mean time, confine yourself simply to setting her right, when she reasons incorrectly, and to making her understand, without precipitation and as she gives you opportunity, what it is to draw a correct conclusion.

Permit children to play, and mingle instruction with their sports; let wisdom display herself only at intervals, and with a smil-

ing aspect; avoid fatiguing them by a rig
ous and indiscreet exactness. If children fo
sad and melancholy ideas of virtue, if irre
larity and licentiousness present themsel
under an agreeable aspect, all is lost, y
labor in vain. Never suffer them to be fl
tered by weak and profligate people. It
natural to love the manners and sentiments
those for whom we have contracted a fo
ness; the pleasure that is at first experienc
in the society of licentious persons, gradua
produces an esteem for what in them is rea
deserving of contempt.

In order to render persons of virtuc
character agreeable to children, make th
observe whatever amiable and engaging qu
ties they may possess;—their sincerity, th
modesty, their disinterestedness, their fideli
their discretion, but, above all, their pie
which is the source of all the rest. If a
one of this class, is possessed of qualit
which are not pleasing, tell them that pi
does not *occasion* these defects: that, on t
contrary, where it exists in an eminent d

gree, it removes, or, at least, softens them. After all, it is not necessary to resolve to make children fond of certain pious persons whose exterior is displeasing.

However watchful you may be to show them only the bright side of your own character, do not expect that they will discover in you no defect; often they will detect your most trivial errors. St. Augustine informs us that he had remarked from his infancy the vanity and pedantry of his instructors. You will find it of the greatest utility and importance to know your own faults, as well as the child can know them, and for this purpose, to obtain the aid of a few sincere friends. It is generally the case that those who have the superintendence of children, show them no favor with respect to their faults, but view their own failings with great lenity. This excites in children a spirit of malignant criticism, so that, when they discern any imperfection in their governess, they are delighted with the discovery, and seek only to show their disregard for her.

Avoid this evil; never fear to speak of the defects visible in you, and of the faults you may have committed in presence of the children under your care; if you find them capable of reasoning on the subject, tell them that you wish to show them the example of correcting their faults, by correcting your own. In this way, you will draw from your very imperfections, expedients by which you may instruct and improve them, and encourage them to correct their faults; at the same time, you will avoid exciting that disregard and aversion toward yourself, with which your failings might otherwise inspire them.

Every method should be taken to make what you require of them agreeable; if you have anything unpleasant to propose, make them understand that the pain will be soon followed by the pleasure; show them the utility of what you teach; make them see the advantage of it, with reference to the intercourse of life and the duties of different stations and offices. Otherwise study will appear to them useless and vexatious labor,

unconnected with the business of life. "Of what use can it be," say they within themselves, "to learn all these things that are never mentioned in conversation, and that have nothing to do with common occupations?" They should have a reason assigned for all their studies. "This is designed," you may say to them, "to give you the ability to perform well, what, at some future time, it will be necessary for you to do,—to form your judgment,—to accustom you to reason correctly on all the circumstances of life." You should always present to them an important and pleasing object, to encourage them in labor, and should never attempt to compel them by a severe and absolute exertion of authority.

As their reason improves, you can more frequently converse with them on the system of education proper for them, not to follow implicitly their sentiments, but to profit by them when they discover their true situation, and the advancement which they have made, as well as to test their discernment, and give them a rel-

ish for all the studies in which they are engaged.

Never assume, unless from absolute necessity, an austere and imperious air, as this invariably terrifies children. This is frequently mere affectation and pedantry in those who have the management of the young; for, as to children, they are generally injured by their own timidity and bashfulness. By adopting such a course, you would close the avenues to their hearts, and remove that confiding trust which is so essential in conducting the work of education. Gain their affections; let them be free with you, and not dread to let you perceive their faults. To attain this end, be indulgent to those who never wear any disguise in your presence; appear neither surprised nor irritated by their wrong inclinations; on the contrary, be favorable to their weaknesses; it is true that this inconvenience will sometimes result, that they will be less restrained by fear; but, when every thing is taken into view, confidence and sincerity are more useful to them than rigorous authority.

It must be admitted, however, that, if confidence and persuasion are not sufficient, recourse must be had to authority; but it is proper to begin by an open, cheerful, and familiar conduct, without meanness, as you may in this way see children act in their natural character, and thus may obtain a thorough knowledge of their dispositions. Indeed, though you should even reduce them, by the exercise of authority, to observe all your rules, your object would not be accomplished; every thing would be changed into a formal and oppressive routine, and perhaps into hypocrisy; you would make that distasteful, which it should be your great object to render pleasing.

If the wise man has recommended to parents to keep children constantly in subjection; if he has said that the father who, in the management of his children, seeks only amusement, will eventually be sorrowful; it is not his design by any means to condemn a gentle and patient mode of conducting education. He censures only those weak and

inconsiderate parents, who gratify the
sions of their children, and who, during
fancy, desire only to be amused by tl
while they indulge them in every speci
excess.

The necessary conclusion then is,
parents should always preserve authori
enforce obedience, since there are some
positions that can be subdued only by
still, I repeat the assertion, this method sh
never be adopted, but when all other mean
unavailing. A child being actuated solel
her imagination, and associating in her
those things that are presented to her
in connection with each other, hates s
and hates virtue, because she is prepossе
with an aversion toward the person who
commends them to her. Hence arises
melancholy and even frightful idea of p
which she retains during her whole life;
this is often the only remaining vestige
severe education. It is often necessar
tolerate things which need to be amen
and to wait for the favorable moment v

the child will be disposed to profit by reproof. Never reprimand a child in the first impulse of excited feeling, either on her part, or on yours. If you do, while irritated *yourself*, she perceives that you act with passion and precipitation, and not with reason and friendship; you are in danger of entirely losing your authority. If you reprimand, while the *child* is in ill humor, her mind is not in a proper state to acknowledge her fault, to overcome her passion, or to feel the importance of your advice; you even expose her to lose the respect that she owes you. Always make her sensible that you retain your self-possession; nothing will afford so convincing proof of this as your patience. Watch every opportunity for several days, if necessary, in order that reproof may be well-timed. Do not speak to the child of her fault, without at the same time suggesting some way of overcoming it; in this way you will avoid the chagrin and disappointment which unmitigated reproof always occasions. If we find a child in some degree reasonable, I believe we

should insensibly lead her to request us to tell the faults to which she is prone. In this way she may be told of them without painful excitement; but take the precaution not to speak to her of more than one at a time.

It should always be considered that children have feeble minds, that their age renders them desirous only of pleasure, and that an exactness and sobriety are often demanded of them, of which those who require it would be themselves incapable. There is even a dangerous impression of sadness and melancholy made upon their ardent temperaments, from talking to them continually of words and things which they do not in the least understand; they find no liberty, no cheerfulness, nothing but the lesson, silence, a constrained posture, correction, and threats.

The ancients understood this thing better. It was through the pleasing medium of poetry and music that the principal sciences, the maxims of virtue, and the refinements of manners, were introduced among the Hebrews, the Egyptians, and the Greeks. Those who

have read little, find it difficult to believe this, so far removed is it from our customs; but no one who knows anything of history, can doubt that it was the prevalent method for many centuries; and we may at least endeavor, in our times, to mingle the *useful* and the *agreeable*, as far as is in our power.

But though we can scarcely expect always to avoid having recourse to authority in the management of the generality of children, whose natural dispositions are rude and untractable, we should nevertheless resort to this method only after having patiently tried all other remedies. Children should always be made to understand distinctly what it is that we require of them, and in what way we shall be satisfied with them; for it is of great importance that their ordinary disposition should be cheerful and confiding; otherwise, their understandings are clouded, and their spirits depressed; if possessed of quick feelings, they are irritated; if weak and timid, they are rendered stupid. Fear resembles those violent medicines that are used in extreme cases; they remove the

disease, but at the same time they impair the constitution and enfeeble the whole frame; a mind led by fear is always feeble.

Although to threaten often without punishing, tends to make menaces contemptible, it is still proper to inflict punishment less frequently than it is threatened; if chastisements be necessary, the pain should be as slight as possible, but accompanied with every circumstance suited to fill the child with shame and remorse. For instance, show her all that you have done to avoid this extremity; appear much afflicted with it; converse with other persons in her presence on the misfortune of those who have not reason and honor enough to keep them from the necessity of being punished; withdraw your accustomed marks of friendship, till you perceive that she needs to be consoled; render this punishment public or private, according as you judge that it will be more useful to the child to occasion her great mortification, or to show that you spare her feelings; reserve this public disgrace for the last extremity; get the assis-

nce of some judicious person who can com-
rt the child, can say to her what you could
ot with propriety say yourself, can alleviate
er sense of shame, and dispose her to return
you; and to whom she can open her heart
ore freely than she would venture to do in
our presence. Especially make it appear
at you require only necessary submission;
ideavor to lead her to condemn herself, to
o it voluntarily, and to leave nothing for you
do, but to soften the severity of her afflic-
on. General rules should however be ac-
ommodated to particular necessities. Dif-
rent individuals, especially children, do not
ways possess the same dispositions and
elings; it is also true that what is good
-day, is hurtful to-morrow; a perfect uni-
rmity of method cannot be useful.

It is generally advantageous to impose as
w formal lessons as possible; a vast variety
information, even more useful than lessons,
n be communicated in cheerful and familiar
nversation. I have seen several children
ho have learned to read, while engaged in

play; it was simply necessary to relate, in their presence, some entertaining story taken from a book, and to make them insensibly learn the letters; afterward they are themselves eager to repair to the source from which they have obtained so much gratification.

There are two things extremely prejudicial; —the method of making them learn to read at first what they are wholly unable to understand, and thus taking away all the pleasure of reading;—and that of wishing to accustom them to pronounce with a forced and ridiculous emphasis. You should give them a book handsomely bound and gilt, well printed, and ornamented with fine pictures. Whatever pleases the fancy, facilitates study; endeavor to choose a book full of short and wonderful stories; when this is done, there need be no apprehension with respect to the child's learning to read; you should even avoid fatiguing her by requiring accuracy; let her pronounce naturally, just as she speaks; a different tone is always bad, and savors of scholastic declamation; as her lungs grow

stronger, and the habit of reading becomes more fixed, she will easily read with more grace and distinctness.

A similar method should be adopted in teaching her to write; when children know how to read a little, they can amuse themselves with forming the letters, and, if several of them are together, emulation should be made to promote this object. Children are naturally disposed to draw figures on paper; if you can assist this inclination without constraining it too much, they will make the letters in their play, and will gradually learn to write. They may even be stimulated by the promise of some reward suited to their taste, and free from injurious consequences.

You can say, "Write me a billet; tell your brother or your cousin, such a thing;" all this pleases children, provided that there be no repulsive appearance of a regular lesson to disturb their enjoyment. St. Augustine, speaking of his own experience, says, that an unrestrained curiosity excites the minds of children more powerfully than system and

necessity imposed by fear. Observe one great defect of the common mode of education; all the pleasure is placed on one side, and all the fatigue on the other; all the pleasure is connected with diversion, all the fatigue with study. What could be expected of a child, but impatience under this severe restraint, and eager pursuit of amusement?

Endeavor to change this system; make study agreeable; disguise it under the appearance of liberty and pleasure; permit children sometimes to interrupt study by little sallies of gaiety and sport; these are needful for recreation.

Suffer their minds to wander a little; occasionally indulge them in some digression, or amusement, that their thoughts may wander at large; then gradually and gently bring them back to the point. Excessive strictness in demanding study without intermission, is very injurious; though it is often the case that instructors aim at this regularity, because it is more convenient to them, than to be constantly on the watch for favorable oppor-

tunities. At the same time, we should remove from the sports of children whatever would too much engross their attention and excite their feelings; but every thing that can recreate the mind, afford an agreeable variety, satisfy the curiosity, or exercise the body in any useful occupation, should be introduced into their diversions. They prefer those in which the body is in motion; they are content if they can be continually changing their place; a ball or a shuttlecock is all they wish. Of course, there is no need of anxiety in providing them with pleasures; they are themselves sufficiently inventive; you have only to let them manage their play, observing it yourself with a cheerful countenance, and moderating it when it becomes too violent. It may be useful to make them enjoy, as far as is practicable, the pleasures which the mind can supply, such as conversation, stories, and various exercises of ingenuity that are not without advantage in education. In this respect, however, the inclination and taste of children should not be

forced; it should be our object simply to open the way; as they grow older, their bodies will be less disposed to motion, and the activity of their minds will be proportionably increased.

The care thus taken that serious occupations should be enlivened with pleasure, will also tend very much to abate the ardor of youth in the pursuit of dangerous amusements. It is restraint, and the feeling of disgust and weariness, that create so much impatience for amusement. If a daughter were more free from ennui in the company of her mother, she would not feel so strong a desire to leave her and go in search of less innocent companions.

In the choice of diversions, it is important to shun all suspicious company; every assemblage of boys and girls, and even of girls whose characters are not deserving of the utmost confidence, should be avoided. Plays of a dissipating and exciting nature, or that require such violent motions of the body as are immodest in a young lady, frequent absences from home, and conversation tending

to produce a desire for such absences, should also be prohibited. If a course of dissipation has not been commenced, if no ardent passion has yet been excited, enjoyment will not be difficult; health and innocence are its true sources; but those who have had the misfortune to be early accustomed to pleasures of an exciting nature, lose the taste for tranquil enjoyment, and are always miserable in a restless reach after happiness.

The taste for amusement is vitiated in the same manner as that for food; the palate is so habituated to high-seasoned meats, that nourishment of a simple kind becomes insipid. We should therefore view with apprehension those great excitements of the mind which are followed by weariness and disgust; particularly are they to be dreaded in children, who resign themselves entirely to their feelings, and wish to be always in a state of excitement; we should cherish in them a taste for simplicity; that high-seasoned food may not be necessary for their nourishment, nor constant diversions for their enjoyment.

Moderation always gives sufficient appetite, without the necessity of quickening it by stimulants that lead to intemperance. "Temperance," says an ancient writer, "is the handmaid of pleasure; with temperance we have always a tranquil and moderate joy; we need no artificial means, no shows, no expensive amusements; some little sport that we invent, some entertaining book, some work that we undertake, a walk, an innocent conversation, that refreshes us after our labor, make us feel a purer pleasure than the most charming music."

The simple pleasures are indeed less lively and affecting; the other kind charms the soul by moving the passions; but those that are simple and natural tend more to permanent happiness; they impart an equable and lasting delight, unattended with any hurtful consequences; they are always beneficent; while other pleasures are like the adulterated wines, which please at first more than the genuine, but impair and ruin the constitution; the balance of the soul, as well as its taste, is

destroyed by the search after these lively and piquant pleasures. All that can be done for the children under our care, is to accustom them to this simple life, to strengthen this habit in their minds as long as possible, to apprise them of the evils connected with other pleasures, and not to leave them to themselves, as is usually done, at an age in which the passions are just beginning to show their strength, and when, of course, they most imperiously demand restraint.

It must be acknowledged that, of all the difficulties that we meet with in the work of instruction, none can be compared with that of educating children who are *deficient* in *sensibility*. Young persons whose dispositions are quick and sensitive, are capable of dreadful excesses; but they have also great capacities of recovery, and they often return from wide deviations; instruction is in their breasts a latent germ that one day shoots up and bears fruit, when experience comes in aid of reason, and the passions are cool; at least, we know by what means they can be ren-

dered attentive, and how their curiosity can be kept awake. There are methods of interesting them in their studies and moving them by an appeal to their sense of honor, while, on the contrary, it is impossible to obtain any hold upon sluggish and insensible dispositions. The thoughts of such are always wandering; they are never where they should be; even punishment excites no sensibility; they hear every thing, and feel nothing. This sluggishness produces negligence, and makes the child disgusted with every thing that she does; the best education is then in danger of total failure, unless the evil is encountered and resisted from the earliest infancy. Many persons of superficial views, conclude from this want of success, that nature alone is concerned in forming men of merit, and that education is powerless; while, in fact, the legitimate conclusion would be, that there are some dispositions on which, as on sterile soils, culture is bestowed in vain. The result is still more deplorable, when these educations, conducted with so great difficulty, are coun-

teracted, or suffer from neglect, or take a wrong direction in their commencement.

It should likewise be observed that there are many children in whose dispositions we are much deceived. They at first appear engaging, because the early graces of infancy have a charm that invests every thing. We discover a certain tenderness and affection, that prevent us from carefully examining the particular features of the mind. Every mark of intelligence that we perceive in them, surprises us, because at their age it is entirely unexpected. All their errors in judgment are considered venial, and we praise them for their ingenuousness; a certain constitutional vivacity and sprightliness that always appear in children, are taken for quickness of genius. Hence it is that infancy appears to promise so much, and that it yields so little. It has often been the case that a child, celebrated for her genius at the age of five years, has sunk into obscurity and contempt just in proportion as she has advanced in age. Of all the qualities that may

be discerned in the young, there is not one affording better ground of confidence, than a good judgment; if well cultivated, it grows with their growth; the charms of infancy fade, its vivacity declines; even the tender affections of the heart often disappear, because the strength of the passions, as well as intercourse with deceitful men, insensibly check the tenderness of young persons who are entering upon life. Aim, then, at discovering, in the midst of the engaging charms of infancy, if the disposition which you are to manage, fails in curiosity, and is insensible to an honest emulation. If this be the case, there is reason to fear that all who are charged with the work of education, will revolt from a labor so difficult and so unsuccessful. It is necessary then to move all the springs of action in the child's mind, in order to draw her from this state of sluggishness and torpor. If you foresee this evil, do not press upon her, at first, a continued series of instructions; carefully avoid burdening her memory, for it is in this way that the mind is

overwhelmed and exhausted; do not fatigue her with oppressive regularity and system; enliven and divert her; since she falls into the opposite extreme from presumption, do not fear to show her, in a prudent way, what she is capable of accomplishing; be content with a small degree of improvement; make her observe her slightest success; represent to her how unnecessary was her fear of not being able to succeed in some things that she understands well; call in the aid of emulation. Jealousy is stronger in children than would be readily supposed; there are some who pine away in secret languor, because others are more loved and caressed than they. It is a species of cruelty too common among mothers, to make them undergo this suffering; but in pressing emergencies this may be employed as a remedy for indolence; place before the child whom you are educating, other children who are little more promising than herself. Examples disproportionate to her weakness would only increase her discouragement.

Give her occasionally little victories over those of whom she is jealous; induce her, if you can, to laugh freely with you at her timidity; make her see some who are as timid as herself, who finally get the victory over this weakness; teach her, by indirect instructions and reference to the example of others, that bashfulness and sloth enslave the mind, and that sluggish and indolent persons, whatever natural talents they possess, render themselves feeble and degraded; but do not by any means convey these instructions in an austere and impatient tone, for nothing so effectually checks all frankness in a dull and bashful child, as harsh treatment; on the contrary, be more assiduous in supplying facilities and pleasures suited to her disposition, to diminish the labor with which you cannot entirely dispense; perhaps it will even be sometimes necessary to excite her feelings by contempt and reproaches. You should never do this yourself; let it be done by some inferior person, another child, per-

haps, and let it not appear that you are aware of it.

St. Augustine says that a reproach which his mother received, when a child, from a female servant, affected her so sensibly as to recover her from a bad habit of drinking clear wine, when the severity and vehemence of her governess had been wholly unavailing. In a word, we should endeavor to impart sensibility to the minds of such children, according to the method adopted to heal the maladies of certain sick persons. They are left themselves to seek the means of overcoming their distaste; some of their fancies are indulged, even at the expense of regularity and order, if they do not run into dangerous excesses. It is much more difficult to inspire those with taste, who do not possess it, than to cultivate the taste of those in whom it is very far from being such as it should be.

There is another species of sensibility, the cultivation of which is still more difficult and important; I mean that of friendship. As

soon as a child is capable of exercising it, it should be a primary object to turn her affections toward those who will be useful to her. Friendship will conduct her to almost every thing that you desire; if you know how to take advantage of this method, you will find it of constant utility in attracting her to what is good; you have then only to dread excess in the ardor of her feelings, or a wrong choice of their object. There are children, however, whose natural disposition is marked by cunning and dissimulation, who are entirely absorbed in selfish pursuits, and wholly indifferent to the welfare of others; they deceive their parents, whom tenderness renders credulous; they make a show of loving them; they study their inclinations that they may conform to them; they appear more docile than other children of their age, who follow their inclinations without disguise; their pliancy, which conceals a disagreeable temper, appears to be real gentleness; and their natural dissimulation does not show itself entirely, till it is too late to repress it.

If there is any disposition in a child, over which education has no power, it may be said to be this; and yet it must be acknowledged that instances of this are more numerous than is generally supposed. Parents cannot bring themselves to believe that their children are wrong at heart; as they do not wish to perceive it themselves, no one ventures to undertake to convince them of it, and the evil increases daily; the best remedy would be, to give children, from their earliest infancy, the greatest freedom in discovering their inclinations. Their characters must be thoroughly understood, before they can be reformed. They are naturally open and unaffected; but if placed under the least constraint, or where they see any example of concealment, they never return to this first state of simplicity. It is true that God alone bestows a kind and affectionate heart; all that we can do is to excite it by generous examples, by maxims of honor and disinterestedness, and by showing our contempt for those who are supremely selfish. Before

children have lost this first simplicity in their natural inclinations, we should endeavor to make them enjoy the pleasures of cordial and reciprocal friendship. Nothing will more tend to promote this object than early familiarity with those persons whose characters are free from any mixture of rudeness, falsehood or mean selfishness. Other defects may be tolerated, if persons conversant with children are exempt from these. Children should even be commended for performing the kind offices of friendship, unless this friendship is either misplaced or excessive. Parents should always manifest towards them the most sincere affection; for children often learn from their parents to be insensible to love. In a word, I should wish to banish from their presence, all superfluous compliments to friends, all affected demonstrations of friendship, and all feigned endearments, by which children learn to deceive with empty professions those whom they ought to love.

There is a fault opposed to that which we have just mentioned, and very common among

girls; it is that of having their feelings enlisted on the most trivial occasions. They cannot see two persons who are offended with each other, without immediately taking sides in the quarrel; they are full of causeless partialities and aversions; they never see any defect in those whom they esteem, nor any good quality in those whom they dislike. They should not at first be opposed in this, for opposition would give additional strength to these whims; but you can by degrees make them sensible that you perceive better than they every thing that is commendable in what they love, and every thing unfavorable in what displeases them; at the same time, take care to show them, on proper occasions, the evils that result from the defects of what they admire, and the advantages arising from those favorable qualities that are found in what they dislike; do not be too hasty or urgent, and you will find that they will themselves correct their errors; then you can point out their past prepossessions with all their most unreasonable circumstances, and gently

insinuate that they will in the same manner perceive those of which they are not yet cured, when they had freed themselves from their influence. Mention similar errors into which you fell when at their age. Especially show, as clearly as possible, that there is in every thing that we love and hate, a great mixture of good and evil; in this way, you will diminish the vehemence of their fondness, and their dislike.

Never promise to reward children with articles of dress, or delicacies for the palate; for in this way two evils are occasioned; the first is, that you thus inspire them with a regard for what they ought to despise; the second, that you deprive yourself of the power of proposing other rewards that may facilitate the accomplishment of your object; carefully avoid threatening to make them study, or to subject them to some rule. Make as few rules as possible; and since you cannot wholly dispense with them, introduce them in an easy manner, without giving them the name, and always offering some suitable

reason for doing a thing at one time and place rather than at another. There is danger of discouraging children, unless they are sometimes commended when they do well. Though praise is to be dreaded from its tendency to promote vanity, we should endeavor, by means of it, to encourage children without making them conceited.

We see that St. Paul frequently makes use of commendation to encourage the feeble, and to induce them to bear reproof more patiently. The ancient fathers availed themselves of the same means. It is true that praise should be so tempered as to exclude all exaggeration and flattery, and to refer all that is good to God as its source. Children may also be rewarded by such amusements as are innocent, and are managed with address, by walks, during which the conversation may be not without utility, or by little presents, such as pictures, medals, maps, or elegant books.

CHAPTER VI.

THE USES OF HISTORY IN THE INSTRUCTION OF CHILDREN.

CHILDREN are passionately fond of entertaining stories; we see them every day transported with joy, or drowned in tears, while listening to adventures which are related to them; do not fail to take advantage of this inclination. When you find them disposed to listen to you, tell them some short and diverting story; but particularly choose such fables of animals, as are innocent and ingenious; relate them as fables; and point out the moral that may be derived from them. As to the fables of ancient mythology, they are so impure, and so replete with impious absurdities, that it would be well for females to remain in ignorance of them during their whole lives. If you cannot prevent the know-

ledge of them, lead the child to regard them with aversion. When you have repeated one fable, wait till she requests you to tell her others; in this way, always leave her in a kind of hunger for more information; then, when her curiosity is excited, repeat to her some well chosen selections from history, but in few words; let these extracts have a connection with each other, and defer the event of the narrative to another day, so as to retain her in suspense, and make her impatient to know the end; enliven your narrative with sprightly and familiar tones; introduce all the characters; children of lively imaginations will think that they see them and hear them speaking. For instance, tell them the story of Joseph; introduce his brethren, speaking in a brutal and unfeeling manner; Jacob, as a tender and afflicted father; let Joseph himself speak; exhibit him as taking pleasure, being master of Egypt, in concealing himself from his brethren, in exciting their fears, and then in making himself known to them; this simple representation, together

with the marvellous nature of this history, will charm a child, if you do not burden her memory with too many similar narratives, if you wait till she asks for them, and if they are promised her as a reward when she makes improvement. It is important, likewise, that these stories should not have the appearance of study, and that the child should not be obliged to repeat them; for such repetitions, unless they are voluntary, are a constraint, and take away all the charm of stories of this kind.

It must be observed, however, that, if the child has any facility in speaking, she will undertake, without the suggestions of others, to repeat to those whom she loves, the stories that have given her the most delight; still, it is not wise to establish any rule in this respect. You may have recourse to some one who will be free with the child, and who will seem to wish to hear her tell the story. The child will be delighted to repeat it; do not appear to listen, let her tell it without correcting her mistakes. When she has become accustomed

to this exercise, you may point out to her, in an easy and gentle manner, the best method of telling a story, which consists in rendering it short, simple, and natural, by the choice of such circumstances as best represent the fact. If you have several children, you can gradually instruct them how to represent the personages of the histories which they have learned; let one be Abraham, and another Isaac; these representations will please them much more than other amusements, will accustom them to think and speak of serious things with pleasure, and will impress these histories indelibly on their memory.

You should endeavor to inspire them with a greater relish for sacred histories than for any others, not by telling them that they are better, which they will not perhaps believe, but by making them *feel* that they are so. Lead them to observe how important they are, how remarkable, how wonderful, how full of natural description, and vivacity tempered with dignity. The histories of the creation, of the fall of Adam, the deluge, the

calling of Abraham, the sacrifice of Isaac, the adventures of Joseph to which we have just alluded, the birth and flight of Moses, are not only well adapted to excite the curiosity of children, but also, by disclosing the origin of religion, to lay the foundation of it in the mind. He must be in profound ignorance of what is essential in religion, who does not perceive that it has its basis in history; it is in a succession of wonderful facts, that we find its establishment, its perpetuity, and every thing that it leads us to practise and believe. None need imagine that we wish them to plunge into the depths of science, when we propose all these histories; they are on the contrary, brief, various, and adapted to the tastes of all, even of the most uninstructed. The Deity, who knows better than any mortal that human soul which he has formed, has made religion dependent on facts within the comprehension of ordinary understandings; and these facts facilitate our conception and recollection of the mysteries. Tell a child, for instance, that in the Deity three equal

Persons constitute one nature; by means of hearing and repeating these terms, she will retain them in her memory; but I doubt whether she conceives their meaning. Tell her that when Jesus Christ was ascending from the waves of Jordan, there came a voice out of heaven from the Father, saying, "This is my beloved Son in whom I am well pleased." Say likewise, that the Holy Spirit descended on the Saviour in the form of a dove; in this way, you make her clearly discover the Trinity—by means of a history which she will never forget. Here are three Persons that she will always distinguish by the difference of their actions; you will have only to teach her that they all constitute but one God. This example is sufficient to show the utility of history; though it appears to prolong the process of instruction, it in reality abridges it, and frees it from the dullness of catechisms, in which mysteries are detached from facts; thus we find that, anciently, the prevalent mode of instruction was through the medium of history. The admirable

method, of instructing all the ignorant, recommended by St. Augustine, was not a system which this father alone had introduced; it was the prevailing system and practice of the church. It consisted in showing, by the course of history, that religion is coeval with the world. Jesus Christ expected in the Old Testament, and reigning in the New, constitutes the summary of Christian instruction.

This method requires more time and attention than the instruction to which many confine themselves; but when this detail is familiar, the course of religious instruction is complete, while, on the other hand, if this is unknown, no clear ideas will be entertained with respect to Jesus Christ, the gospel, the church, and the circle of Christian virtues. A historical catechism, simple, short, and more intelligible than ordinary catechisms, might contain all that is necessary in this way; so that it cannot be said that very much study is required.

We may join to the histories just noticed, the passage of the Red sea, and the sojourn-

ing of the children of Israel in the wilderness, where they had bread from heaven for food, and drank water which Moses caused to flow from the rock by smiting it with his rod. Represent the miraculous conquest of the promised land, when the waters of Jordan rolled backward to their source, and the walls of a city fell of themselves, in the view of the besiegers. Present a lively and natural description of the battles of Saul and David; represent the latter, in his youth, without armor, and in his shepherd's dress, victorious over the gigantic Goliah. Never forget the glory and wisdom of Solomon; introduce him deciding the quarrel of the two women who lay claim to a child; but especially exhibit him falling from the height of this wisdom, and dishonoring himself by luxury and effeminacy, the almost inevitable conseqences of extreme prosperity.

Introduce the prophets addressing kings in the name of God; let them be represented reading in the future as in a book; let them appear humble, austere, and suffering con-

tinual persecutions for having declared the truth. Describe in the proper place, the first fall of Jerusalem; let them see the temple burnt, and the holy city in ruins, as a punishment for the sins of the people. Recount the Babylonish captivity, in which the Jews lamented their beloved Zion. Before their return, describe briefly the delightful adventures of Tobit and Judith, Esther and Daniel. It would not be without advantage, to make children give their opinions upon the different characters of these saints, for the sake of knowing who are most agreeable to them. One would prefer Esther, and another Judith; and this would excite between them a little dispute, that would impress these histories more deeply upon their minds, and would assist in forming their judgments. Then conduct again the people to Jerusalem, and represent them repairing its walls; give an agreeable picture of its peace and prosperity; soon after, present to their view the cruel and impious Antiochus, who dies in a false penitence; show, in the times of this perse-

cutor, the victories of the Maccabees, and the martyrdom of the seven brothers of that name. Proceed to the miraculous birth of St. John. Give more in detail, that of Jesus Christ; after which, you can select from the Gospels all the most impressive passages of his life;—his appearance in the temple at the age of twelve years,—his baptism,—his retirement into the wilderness and temptation there,—the calling of his apostles,—the multiplication of the loaves,—the conversion of the woman that was a sinner, who anointed the feet of the Saviour with perfumed ointment, washed them with her tears, and wiped them with the tresses of her hair;—represent likewise the Samaritan woman instructed, the blind man healed, Lazarus raised from the dead, Christ's triumphant entry into Jerusalem; make his sufferings on the cross visible; picture him rising from the tomb. Next, you can bring to view the familiarity with which he remained forty days with his disciples, till they saw him ascend to heaven;—the descent of the Holy Spirit, the stoning of St. Stephen,

the conversion of St. Paul, the calling of the centurion Cornelius, the journeys of the apostles, and particularly of St. Paul, are especially entertaining. Select the most wonderful histories of the martyrs, and something in general of the heavenly life of the early Christians; introduce here the courage of young virgins, the astonishing austerities of recluses, the conversion of the emperors and of the empire, the blindness of the Jews, and their terrible punishment which continues to this day.

All these narrations, discreetly managed, would prepare the lively and tender imaginations of children to receive with delight the whole series of religious history, from the creation to the present time; and, in this way, their understandings would be filled with very grand and impressive ideas, which would never be effaced. They would even see, in this history, the hand of God always raised to deliver the just, and to confound the purposes of the wicked. They would be accustomed to discern the Deity acting in every thing,

and secretly directing according to his own purposes, those who appear most distant from them; but in these histories it is necessary to combine every thing that yields the most agreeable and magnificent images, because all our efforts should be of such a kind as to render religion amiable, attractive and august, while, on the contrary, it is generally represented as something feeble and melancholy.

Beside the inestimable advantage of communicating religious instruction to children in this way, the treasure of pleasing narratives thus accumulated in the memory, awakens their curiosity respecting serious things, renders them sensible to the charms of intellectual enjoyment, and makes them interested in what they hear of other histories that have some connection with what they already know; but, once more, it is necessary sedulously to avoid imposing any compulsory obligation upon them to listen to these accounts, or to retain them in mind; they should by no means be considered regular lessons; let all this be done solely by the attraction of

pleasure. Do not press them; you will attain your object, even with understandings not above mediocrity; you have only to leave them unconstrained, and let their curiosity be gradually stimulated. "But," you will say, "how can we relate these stories in a lively, concise, natural, and agreeable manner?" "Where are the governesses who are capable of doing this?" To this I reply, that my object in proposing this, is, to induce the choice of persons well qualified to take the charge of children, and to inspire them, as far as practicable, with a fondness for this method of teaching; each governess will follow it according to the extent of her own capacity; in fine, however little enlargement of mind those who engage in this employment may possess, the work of education will be conducted in a less erroneous manner, when they are habituated to this method, which is simple and natural.

Conversation on these subjects may be assisted by means of such engravings or pictures as give a pleasing representation of sa-

cred history. Engravings will be sufficient, and may be furnished for common use; but should an opportunity offer of showing children good pictures, it should by no means be neglected; for the vividness of the colors, together with the size of the figures, will affect their imaginations much more forcibly.

CHAPTER VII.

RELIGIOUS INSTRUCTION.

We have already remarked that early infancy is not adapted to the exercise of the reasoning faculty, on account of the limited knowledge of children, and their natural disinclination to observe and connect their thoughts. We should, nevertheless, endeavor, without placing their faculties under unnatural restraint, gently to turn the first exercise of their reason to the knowledge of God. Imbue their minds with Christian truth, without suggesting subjects of a doubtful nature. They see some one die; they know that he is interred; you can say to them, "Is this dead man in the grave?" "Yes." "Is he not then in heaven?" "Pardon me; he is there indeed." "How is he then in the

grave and in heaven at the same time?" "It is his soul that is in heaven; his body is laid in the grave." "His soul, then, is not his body?" "No." "The soul is not dead?" "No; it will live forever in heaven." You may say in addition, "And do you wish to be saved?" "Yes." "But what is it to be saved?" "It is to have our souls go to heaven when we die." "And what is death?" "The separation of the soul from the body, and the return of the body to the dust."

I do not assert that you will at first lead children to such answers; I can aver, however, that several have made me similar replies, when at the age of four years; but if the understanding be less quick and active, you have, at the utmost, only to wait patiently a few years.

You can show children a house, and accustom them to comprehend that this house was not built of itself. "These bricks," you can say, "were not laid without the help of some person to bring them." You may even

show them the masons that built it; then make them look abroad upon the heavens and the earth, and the principal things that God has made for the use of man; say to them; "You see how much more grand and beautiful the whole world is, than a house." "Was it made of itself?" "No, doubtless it is God who has built it with his own hands."

At first follow the method of Scripture; affect forcibly their imaginations; propose to them nothing that is not arrayed in the garb of sensible images. Represent to them the Deity, seated upon a throne, his eyes more glittering than the sunbeams, and more piercing than the lightning. Introduce him as speaking; describe him as hearing every thing, as sustaining the universe in his hands, with his arm constantly raised to punish the wicked, yet with a heart overflowing with the tenderness and affection of a father, ready to render all that love him happy. The time will come when their knowledge of all these subjects may be made more accurate. Observe

every opening with which the understanding of the child presents you; make use of various methods, so as to ascertain in what way great truths may find the most easy access to her mind. Especially observe to tell her nothing new without making it familiar by some obvious comparison.

For instance, ask her if she would rather die than renounce Jesus Christ; she will say, "Yes." You add; "What! would you give up your life for the sake of going to heaven?" "Yes." So far, the child thinks she should have sufficient courage to do it; but though you wish to make her feel that she can do nothing without divine assistance, you will gain nothing by simply telling her that she cannot be faithful without the aid of grace; she does not understand all this; and if you should teach her to repeat these words without understanding them, you would accomplish very little. What then shall you do? Relate the story of St. Peter; represent him saying in a presumptuous tone, "Though I should die with thee, yet will I not deny

thee; though all should desert thee, yet not I." Then describe his fall; he t times denies Jesus; a female servant ter him. Tell why God permitted him to pro feeble; then refer to the case of an infan a sick person, unable to walk alone, and n the child perceive that we need that should sustain us as a nurse carries her cl in this way you will explain the myster grace.

But the truth which will be unders with the greatest difficulty, is, that we l souls more precious than our bodies. C dren are early taught to speak of their s and this is well; for this language which do not understand, scarcely ever fails to custom them to form some confused ide a distinction between the body and the s before they are able to conceive of it. the prejudices of infancy are pernicious far as they lead to error, so they are us when they accustom the imagination to t before reason is sufficiently developed comprehend it. But it is necessary to e

lish a firm persuasion of this truth. How is this to be done? By perplexing the mind of a child with the subtleties of philosophy? Nothing can be worse. Confine yourself to making clear and obvious to her, if possible, what she hears and repeats every day.

As for her body, she is but too well acquainted with it; every thing inclines her to gratify its propensities, to adorn it, and to make it her idol; it is of great importance to lead her to slight it, by showing something within her far more noble and excellent.

Say then to a child in whom reason has begun to be active, "Is it your mind that eats?" If she answers incorrectly, do not reprove her; but gently tell her that her mind does not eat. "It is the body," you will say, "that eats; it is the body that is like the brutes." "Have brutes any understanding? are they learned?" "No," the child will answer. "But they eat," you may say, "though they have no understanding." "You see then, very plainly, that it is not the mind that eats; it is the body that takes food

for its nourishment; it is this that walks, and that sleeps." "And what does the mind do?" "It reasons, it knows persons; it loves certain things; and there are others that it regards with aversion." Say likewise, as if in sport, "Do you see this table?" "Yes." "You know it then?" "Yes." "You see then that it is not made like this chair; you know very well that it is made of wood, and that it is not like the chimney, that is built of bricks?" "Yes," the child will answer. Do not proceed any farther, unless you perceive by her eyes, and by the tone of her voice, that these simple truths have made an impression on the child. Then you can say, "Does this table know you?" You will find that the child laughs at the absurdity of the question. It is no matter; you may continue. "Which loves you best, this table or this chair?" She will laugh still more. Proceed, "Is the window very learned?" Then endeavor to advance one step further. "And does this doll answer, when you speak to it?" "No." "Why not?" "Has it not any un-

derstanding?" "No, it has not any at all." "It is not like you then, for you know it, and it does not know you." "But after your death, when you are laid in the ground, shall you not be like this doll?" "Yes." "You will not feel anything again?" "No." "You will not any longer know any one?" "No." "And will your soul be in heaven?" "Yes." "Will it not see God there?" "Yes, it will." "And where is the soul of the doll now?" You will find that the child answers you with a smile, or at least gives you to understand that the doll has not any soul. By resorting to these and similar methods, you may gradually accustom children to attribute to the body the properties which belong to it, and to the mind its peculiar operations, if you do not indiscreetly propose certain actions that are common to the body and mind. Avoid these intricacies that tend only to obscure truth, and always be content with clearly bringing to view those things in which the distinction between body and mind is most marked and obvious. There may be found,

perhaps, understandings so wanting in acuteness, that with all the advantages of a good education they will not be able to understand fully these truths; but we should consider, not only that one often understands a subject without being able to unfold it clearly to others, but also that the Deity sees better than we can what he has placed in the human mind to aid in the knowledge of his mysteries.

With respect to children who discover an understanding capable of advancing still further, it is in your power, without plunging into a study which savors too much of philosophy, to make them comprehend, according to the extent of their ability, what they say, when they are made to repeat that God is a spirit, and that their soul is a spirit likewise. I believe that the best and most simple method of making them conceive of this spiritual nature of the Deity and of the soul, is to lead them to observe the difference between a dead man and a living one: In the one, there is only the body; in the other, the body is united to the soul. You can show them that

that which reasons is more perfect than that which has only figure and motion. Convince them next, by a variety of examples, that bodies are never destroyed, that they are only separated; thus the parts of burnt wood fall into ashes, or ascend in smoke. "If then," you will add, "that ashes, which is incapable of knowing or thinking, never perishes; with much more reason we conclude that the soul, which knows and thinks, will never cease to exist. The body can die, that is, it may be left by the soul, and be reduced to ashes; but the soul will live, for it will always think."

Teachers should, as far as possible, render instruction of this kind intelligible to the minds of the young, as it lies at the foundation of all religion; but, when they cannot succeed in this, instead of being disheartened by finding the understanding feeble and slow, they should cherish the hope that God will enlighten these dark minds. There is even a very obvious and practical way of confirm-

ing this belief of a distinction between the body and the mind; it is to accustom children to disregard the one and esteem the other in the whole course of their conduct. Praise that instruction which nourishes the soul and promotes its growth; revere the great truths which animate mankind to become wise and virtuous; despise luxury in food and dress, and whatever tends to enervate the body; make them sensible that honor, a good conscience, and religion, are far superior to sensual pleasures. By such sentiments, without reasoning on the nature of the body and of the mind, the ancient Romans taught their children to slight the body, and reduce it to subjection, in order to impart to the soul the pleasure arising from virtue and glory. Among them, not only persons distinguished by birth, but the whole body of the people, were temperate, disinterested, full of contempt for life, sensible only to honor and wisdom. When I speak of the ancient Romans, I mean those who lived be-

fore the period when the growing greatness of the empire corrupted the simplicity of their manners.

Let it not be said that education cannot impart to children such prepossessions. How many maxims do we find established among us, in opposition to the suggestions of the senses, by the influence of custom. An instance of this is the custom of duelling, founded upon a false notion of honor. It was not the result of reasoning, but of receiving without reasoning, the established maxim respecting the point of honor, that life was exposed, and that every military man lived in continual peril. He who had no quarrel, might be engaged in one at any moment with those who sought a pretext for signalizing themselves in some rencounter. However moderate a man might be, he could not, without losing his honor, according to this false notion, either avoid a quarrel by an explanation, or refuse to act as second for any one who chanced to wish to fight. How decisive was the authority requisite for abolishing so barbarous a

custom! Hence observe the strength of the prejudices of education. They will be much more so on the side of virtue, when they shall be sustained by reason and the hope of inheriting eternal life. The Romans, of whom we have already spoken, and, before them, the Greeks, in the better ages of their republic, cherished in their children a contempt for luxury and effeminacy; they taught them to esteem nothing but glory; to desire, not to possess riches, but to conquer kings who possessed them; to believe that they could be happy only by being virtuous. This spirit was so universal in these republics, that they performed incredible achievements, in conformity to these maxims so contrary to those of all other nations. The example of so many martyrs, and of others among the early Christians of every condition and age, is evidence that the grace of baptism, coming in aid of the influence of education, could produce still more wonderful effects among the faithful, to make them rise superior to what pertains to the body.

Seek then always the most agreeable expressions, and the most lively comparisons, to represent to children that in our bodies we resemble the brutes, and in our spirits, the angels. Show them that the mind is in respect to the body what the horseman is to the animal on which he rides. Hence you may infer that the mind is very weak and unhappy, when it suffers itself to be carried away by the body, as by a furious horse that hurls it from a precipice. Show them likewise that personal beauty is a flower that blooms in the morning, and at evening is withered and trampled under foot; but that the soul is the image of the immortal beauty of the Divinity. There is, you will add, a system of things so much more excellent, that it cannot be discerned by the dim eye of sense, which sees that every thing below is subject to change and corruption. To make children feel that these are real existences which neither the eye nor the ear can discover, you can inquire of them if some one whom they know, is not wise, and if another has not a great deal of

wit. When they have answered yes, say, "But did you ever see the wisdom of that person?" "Of what color is it? did you ever hear it? does it make much noise? have you touched it? is it warm or cold?" The child will laugh; she will treat in the same way similar questions with respect to the mind; she will appear astonished that you should ask her of what color a mind is; whether it is round or square. Then you can make her observe that she knows some things that are real, which she can neither see, nor touch, nor hear; and that these things are of a spiritual nature. But great care is necessary in conversing on such subjects with girls. I should not at this age propose topics of this nature for any except those whose curiosity and reasoning would lead them without your guidance to such subjects. Your course must be modified according to the extent of their capacity.

Restrain their thoughts as much as possible within common bounds, and teach them that their sex should cherish a modesty with

respect to scientific subjects, nearly as delicate as that which inspires the abhorrence of vice.

At the same time, the imagination should be made subservient to the advancement of the mind, so as to give them delightful views of those truths of religion which cannot be discerned by the eye. The glories of heaven should be described to them as they are represented by St. John; there all tears are wiped away; there is no more death, neither sorrow, nor crying; calamities shall be passed, sighing shall flee away; an eternal joy shall roll over the heads of the blessed, as the waters rise above the man who is swallowed up in the depths of the sea. Show that heavenly Jerusalem, of which God himself shall be the sun, to create an eternal day; a river of peace, a torrent of delight, a fountain of life, shall water it; all there shall be gold, pearls, and precious stones. I am aware that all these images are drawn from sensible objects; but, after having presented children with so beautiful a representation in

order to gain their attention, you can recur to the means which have been suggested, to lead them back to spiritual things.

Bring them to the conclusion, that we are on earth but as travellers at an inn, or under a tent; that the body will soon perish; that its dissolution can be delayed but a few years; but that the soul will wing its way to that celestial country where it will enjoy a never-ending life. If you can thus form in children the habit of contemplating these great subjects with pleasure, and of estimating common things with reference to hopes so elevated, you will remove at once a multitude of obstacles.

I should wish likewise to endeavor to give them strong impressions with regard to the resurrection of the body. Teach them that nature is but a prevalent system which God has established in his works, and that miracles are only exceptions to these general rules; that thus it is as easy for God to perform a hundred miracles, as it is for me to leave my chamber a quarter of an hour be-

fore the usual time. Then recall the history of the resurrection of Lazarus, that of the resurrection of Christ, and of his familiar appearance to so many persons during forty days. In fine, show them that it cannot be difficult for him who has created men, to raise them from death. Never forget the comparison of the wheat which is sown in the earth, and which turns to corruption that it may revive again and produce an abundant harvest.

These moral lessons are not indeed to be committed to memory by children, as they are taught the catechism; this method would serve no other purpose but to turn religion into an affected language; at least, into wearisome formalities; be content with simply assisting their minds, and leading them to derive these truths from the exercise of their own understandings; they will thus become more their own, as well as more agreeable to them; they will make a more lively impression; avail yourself of proper opportunities

to render those subjects clear, of which they have still only a confused notion.

It should be observed, however, that there is nothing so dangerous as to speak of the present life with disregard, without making them perceive, by the whole course of your conduct, that you are sincere. In every period of life, example has an astonishing power over us; but in infancy it can accomplish every thing; children delight in imitation; they have formed no habits which render it difficult for them to imitate others; besides, not being capable of judging themselves of abstract principles, they judge of things much more by what they see in those who propose them, than by the reasons which are urged in their favor; actions are much more palpable and obvious than words; if then they see you practise the contrary of what you teach, they will be induced to consider religion a beautiful ceremony, and virtue a visionary idea.

Never take the liberty to ridicule in the

presence of children anything that has any connection with religion. You may, perhaps, laugh at the devotion of some weak-minded person, and think that all this is harmless; but you are deceived; nothing is without influence in this matter. You should never speak of God, or of anything pertaining to his worship, but with a solemnity and reverence very distinct from such liberties. Never allow yourself in any deviation from propriety, but especially in relation to these subjects. It is not unfrequently the case that those who are the most polite and delicate in other things, possess very little sensibility with respect to religion.

When the child has been led to make the reflections necessary for the knowledge of herself, and of the Deity, you can bring to view the historical facts in which she has been already instructed; this union will give her a connected view of religion. She will observe with delight the relation that subsists between her own reflections and the history of the human race; she will be convinced

that man is not his own maker; that his soul is the image of the Divinity; that his body was thus curiously and wonderfully framed by the wisdom and power of God; the history of the creation will at once occur to her mind. She will next observe that she is born with inclinations contrary to reason; that she is enticed by pleasure, and conquered by passion, and that her body overpowers her mind, as a furious horse spurns the control of his rider, while on the contrary her mind ought to govern her body; she will recognize the cause of this in the history of Adam's transgression; this will turn her thoughts to the Saviour, whose office it is to reconcile man to God; and here we find the very fundamental principles of religion.

That young persons may better understand the mysteries, the character, life, and precepts of Christ, they should be prepared to read the Gospels. Let them peruse the word of God, believing it the only guide to Jesus, and seeking to be enlightened by the Spirit of truth. Do not fail to read often with children

the passages in which Christ promises to sustain and animate his church, that she may conduct her children in the way of truth. Especially endeavor to impart to young females, that sober and temperate wisdom that St. Paul recommends; lead them to fear the enticements of novelty, the love of which is so natural to their sex; inspire them with a salutary dread for unreasonable singularity in religious concerns; offer to their view that exalted piety, that wonderful harmony, which reigned among the early Christians; make them lament our degeneracy; make them aspire after that evangelical purity; but banish with the utmost care every thought of presumptuous censure, and imprudent reform.

Place before their eyes the gospel, and the great examples of antiquity; in connection with the promises made in Scripture to the church, point out its continued existence during the lapse of so many centuries, in the midst of so many assaults and revolutions, as clearly exhibiting the fulfilment of the divine

promises. Superstition is undoubtedly to be dreaded in the female sex; but nothing more effectually eradicates or prevents it, than sober and correct instruction; such instruction, although it should be confined within proper limits, and be far removed from the researches of scholars, is, nevertheless, much more extensive than is ordinarily believed. There are many who esteem themselves well instructed, whose ignorance is so great that they are unable to perceive their gross deficiencies with respect to the very essentials of Christianity. Nothing should mingle with Christian faith or practice, that is not derived from the gospel, or authorized by the continued approbation of the church. Let females, then, who are naturally too credulous, be early instructed not to believe, on slight grounds, certain histories unworthy of credit, and not to attach themselves to certain acts of devotion which are destitute of the proper sanctions. The true method of forming their opinions on such subjects, is, not to criticise those irregularities which have often

arisen from pious motives, but to show, without harsh censure, that they have no solid foundation.

Be content with never introducing these things in your instructions respecting Christianity. This silence will be sufficient to accustom children at first to conceive of the Christian religion in all its extent and perfection, without the addition of the practices to which I have alluded. You may, as they advance in years, guard them against erroneous opinions in theology; I believe that instruction here will not be useless, since we are every day in company with persons who are prejudiced in their opinions, and who make these prejudices a constant topic of conversation. Cherish the desire in children to understand the reasons of all the ceremonies of religion. Form their taste, not for sermons full of empty and affected ornament, but for rational and edifying discourses, which explain clearly the true meaning of Scripture; make them observe how beautiful and impressive is the simplicity of such instruc-

tions, and give them a preference for that church in which the pastor speaks with solemnity and feeling, however destitute he may be of talent or power. But at the same time teach them to love and respect the pious of all denominations. Accustom the imagination of children to hear often of death; to see without terror, a pall, an open tomb, sick persons who are just expiring, and even those who are already dead, if you can do it without exposing their sensibilities to too violent a shock.

Nothing is more grievous than to see many persons of wisdom and piety unable to think of death without trembling; some turn pale on finding that the number of persons at table is just thirteen, or because they have had certain dreams, or have seen a salt-cellar overturned; the fear of all these imaginary ill omens is a palpable relic of paganism; demonstrate its vanity and absurdity. Though women have not the same opportunities for the display of courage that men have, they ought nevertheless to possess it. Cowardice

is always contemptible, always productive of evil consequences. A female should know how to resist vain alarms; in order to be resolute in unforeseen dangers, and to refrain from tears and dismay, on common occasions, she must be sustained by virtue. When an individual of either sex is a Christian, cowardice is no longer venial. The soul of Christianity, if the expression may be permitted, is the contempt of this life and the love of the other.

CHAPTER VIII.

THE SAME SUBJECT.—CONTINUED.

THE great object which should be co
tinually placed before the eyes of children,
Jesus Christ, the author and finisher of o
faith, the centre of all religion, and our onl
hope. I do not here undertake to say ho
far it is necessary to teach them the myste
of the incarnation; for an attempt of th
kind would lead me too far from my prese
purpose, and there is no scarcity of books i
which this subject is fully discussed. Whe
the principles are established, all the opinio
and actions of the pupil should be forme
after the model of the Saviour himself, wh
took a mortal body that he might teach
to live and to die, by showing us in th

human nature, like our own, which he assumed, all that we are bound to believe and practise. It is not necessary, indeed, to compare every moment the child's sentiments and conduct with the life of Jesus; this comparison would become tiresome and indiscreet; but children should be accustomed to regard the life of Christ as our example, and his word as our law. Select from his discourses and his actions what is most suited to the youthful capacity. If the child is impatient in suffering any inconvenience, bring to her mind the remembrance of Jesus Christ upon the cross. If she cannot resolve on some disagreeable task, show her the Saviour laboring as an artisan to the age of thirty years. If she is too anxious to be praised and esteemed, speak of the ignominy that was heaped on the Saviour. If she cannot be on good terms with her companions, lead her to contemplate Jesus conversing with sinners, and even with the most abominable hypocrites. If she manifests resentment, hasten to represent to her Jesus dying on the

cross for his very murderers. If she suffers herself to be transported with excessive joy, describe to her the gentleness and moderation of the Saviour, whose whole life was so grave and serious. In fine, let her often represent to herself what Jesus Christ would think, and what he would say, with respect to our conversations, our amusements, and our most serious occupations, were he still visible among us. "What would be our astonishment," you might continue, "should he appear suddenly in the midst of us, while we are regardless of his law?" "But will not this be the case with each one of us at death, and with the whole world, at the hour of universal judgment?" You can then describe the destruction of the universe, the sun darkened, the stars falling from their places, the flaming elements rolling like waves of fire, the earth shaking to its foundations. "With what eyes then," you can say, "should we view this heaven over our heads, this earth which sustains us, these houses that we inhabit, and all these other objects that surround

us, since they are reserved for conflagration?" Then describe the opening tombs, the dead assembling their scattered relics; Jesus Christ descending in the clouds with overpowering majesty; that book opened, in which are written even the most secret thoughts of the heart; that sentence pronounced in presence of all nations and ages; that glory which will be revealed to crown the righteous, and make them reign with Christ forever; and finally, that fiery gulf, that eternal darkness and horror, that gnashing of teeth and rage in common with devils, which shall be the doom of the guilty.

Do not fail to give a thorough explanation of the decalogue; show that it is a summary of the law of God, and that we find in the gospel what is not contained in the decalogue except by remote inference. Explain what is meant by counsel; and do not permit your pupils to please themselves, as is the common practice, with making too wide a distinction between counsels and precepts. Make it evident that counsels are given to facilitate

obedience to the precepts, to secure men against their own frailty, to remove them from the verge of the precipice, toward which they are attracted by their own weight; that, in fine, counsels become absolute precepts for those who cannot, on certain occasions, observe the precepts without the counsels. Often repeat this truth, that the mere observance of the external rites of religion is useless and even injurious, if it be not internally animated by the spirit of love and of religion; render this clear and intelligible;—show that God requires to be honored with the heart, and not with the lips; that ceremonies serve to express our religion, and excite it, but that ceremonies do not constitute religion; that this resides within, since God seeks the homage of those who worship him in spirit and in truth; that it is necessary for us to love him in our hearts, and to regard him as if there were no other beings in the universe beside God and ourselves; that he needs not our words, our suppliant postures, or even our treasures; that our hearts are what he

requires; and that we ought not merely to do what the law demands, but to do it for the sake of obtaining that recompense which compliance with the requisitions of the law is adapted to supply. Observe also, in this connection, that not all who shall cry, Lord, Lord, will enter into the kingdom of heaven; that, unless we entertain the true sentiments of love to God, renunciation of the world, consciousness of our unworthiness, and dread of temptation, we make Christianity an illusive phantom, which serves only to deceive ourselves and others.

You can next proceed to explain the nature of the sacraments; in this way, you will produce a conviction that it is a great thing to be a Christian, and that it is base and wretched to be devoted to the vanities of the world. Show that the examples and maxims of the world, far from having any authority over our minds, ought to make us view with suspicion whatever comes from so dangerous a source; do not fear even to represent, with St. Paul, the devil reigning in the world, and agitating

the hearts of men with all the violent passions, that make them seek riches, glory, and pleasure. This pomp, you will say, proceeds more directly from the prince of darkness than even from worldly men; this world is a vain show to which a Christian ought neither to open his eyes nor his heart. The first step in religion is the renunciation of earthly pomp and vanity; to plunge again into the allurements of the world is a kind of apostacy, like that of a recluse who, notwithstanding his vows, should quit his retirement, and his penitential dress, to mingle again in worldly scenes.

Show that we are under obligation to disregard the groundless contempt, the impious ridicule, and even the violence of the world, since we have become the soldiers of Christ to encounter this enemy. "We are not living," you can say, "in the days of persecution, when those could be put to death who would not renounce the gospel; but the world, which cannot cease to be the world, that is, corrupt, always carries on an

indirect persecution against piety; it spreads out its snares to procure its fall, it vilifies it, it ridicules it, and it renders the practice of it in most situations so difficult, that even in the midst of Christian nations, and where the sovereign authority supports Christianity, one is in danger of being ashamed of the name of Christ and of the imitation of his life.

Represent in a lively and impressive manner the happiness of being made members of the body of Christ by the eucharist; in baptism, he makes us brethren; in the eucharist, he makes us his members. As by his incarnation he has given himself to mankind in general, in the other sacrament, which is a natural consequence of his incarnation, he gives himself, in a special manner, to every disciple. But to approach this ordinance, without living by the spirit of Christ, is to eat and drink judgment to ourselves. The Saviour himself says, "*He that eateth me, shall live by me.*" Praise the infinite goodness of the Son of God, who has appointed pastors to instruct us in his name, to minister to the

edification of saints and to the conversion of sinners, that the church may be preserved without interruption through every age. Show that we have reason to rejoice that God has given such power to men; that we should venerate these men of God, and that the discovery of anything in them which brings reproach upon their office, should excite our deepest sorrow. The doctrine that they preach is not their own; he who listens to them, listens to Christ himself; when they come in the name of Christ to explain the Scriptures, the Holy Spirit speaks through their lips. Their time is not their own; from so high a ministry, in which they ought to give themselves wholly to preaching the word and prayer, we should not wish to withdraw them, for the purpose of mingling in secular affairs. The wish to withhold from them a proper support is, therefore, unjustifiable; but it is still more criminal to desire to educate relatives and friends for this most solemn and responsible office, with a view merely to their temporal interests.

It remains to show the necessity of *prayer*, grounded on the need of grace to which we have already alluded. You can say to a child, "God requires us to ask the aid of his grace, not because he is ignorant of our wants, but because he chooses to subject us to a supplication that leads us to be sensible of our need; thus it is the humiliation of our hearts, the feeling of our misery and helplessness, and confidence in his goodness, that he requires of us. This supplication which God requires us to make, consists in nothing but the intention and the desire; for there is no necessity for our words. Many words are often repeated without prayer, and often there is inward prayer where not a word is pronounced. These words are, nevertheless, very useful, for they excite in our minds, if we are attentive, the thoughts and feelings which they express; it is for this reason that Christ has given a form of prayer. How great a consolation is it for us to know, from the lips of the Saviour himself, in what manner we should approach the Father! What

power must there be in the petitions that God himself instructs us to use! How can he fail to grant that which he has taken care to instruct us to ask? You can next show how simple and sublime is this prayer, how concise and yet how full of every thing which we can hope to receive from on high.

CHAPTER IX.

PREVALENT FEMALE DEFECTS.

We have yet to speak of the care requisite to preserve young ladies from several faults usually prevalent with their sex. They are educated in a softness and timidity that render them incapable of acting with firmness and resolution. There is at first much affectation, and afterward much of the power of habit, in these groundless fears, and these tears which they turn to so good account; contempt for such affectation may be very useful in its correction, since so much of it is to be ascribed to vanity.

It is necessary also to repress their too tender friendships, their little jealousies, their flattery, and their extreme eagerness in the

pursuit of some favorite object; all this is injurious to them, and accustoms them to regard every thing grave and serious as uninteresting and severe. We should likewise lead them to consider it important that they study to converse with conciseness and precision. Talent in conversation consists in retrenching all expressions that are useless, and in saying much in few words; most females, on the contrary, use many words to express very few ideas; they take fluency in speaking and a lively imagination, for wit; they exercise no discretion in selecting from the multitude of their thoughts; they follow no order with respect to circumstances which they are to relate; their imagination is completely occupied with every subject on which they converse, and this excitement makes them talkative; but nothing of real worth can be expected from a young lady, unless she is taught to reflect, to examine her thoughts, to communicate them in concise and appropriate language, and to be able afterward to keep silence.

Another thing contributes not a little to the formation of this loquacious disposition in young ladies;—they are naturally somewhat inclined to artifice, and are prone to use indirect means in the attainment of their objects; cunning they esteem laudable; and how should it be otherwise since they know no better prudence, and this is usually the first thing that they are taught by example? They have a natural facility in assuming any character; tears cost them nothing, their passions are violent, and their knowledge limited; hence they neglect nothing which can enhance the probability of their success; they resort to means which to more discreet and judicious persons would appear improper; they scarcely exercise their reason in examining whether the object of their wishes is really desirable; but they are very industrious in the pursuit of it.

Add to this that they are timid and full of bashfulness; and here we find another source of dissimulation. Now to prevent so great an evil, we should be careful never to place

them under the necessity of resorting to deceitful conduct; and we should accustom them frankly to make known their inclinations respecting every thing that is not prohibited. Let them be at liberty to show their weariness, when they are tired. Do not constrain them to appear pleased with particular persons or books which they dislike.

If they are so unfortunate as to have formed the habit of disguising their sentiments, the way to remedy this evil is to give them solid instruction in the maxims of true prudence; as we see that the method of rendering them disgusted with the frivolous fictions of romance, is to inspire them with a taste for such histories as are useful and pleasing. If you neglect to cherish in them a rational curiosity, they will have an inordinate one; and, in the same manner, if you fail to imbue their minds with true prudence, they will become habituated to that false prudence, which is no other than cunning.

Show them, by examples, that a person, without having recourse to deceit, may be not

only discreet and cautious, but diligent in using the lawful means of success. Tell them that real prudence consists in saying little, and being more distrustful of ourselves than of others; not in using deceitful words and acting in an assumed character. An undisguised course of conduct, and an established reputation for probity, inspire more confidence and esteem, and consequently are more advantageous, even if we consider temporal concerns alone, than any deviations from openness and integrity. This probity, united with discretion, reflects real honor on its possessor.

But remark further how mean and contemptible is the object sought by dissimulation; it is either a trifle unworthy of notice, or the gratification of a pernicious passion. When we desire only what may with propriety be desired, we seek the object of our wishes by using with moderation the appropriate and obvious means. What is more agreeable and rational, than to be sincere, always tranquil, at peace with ourselves, hav-

ing nothing to fear or to feign? While, on the contrary, a deceitful person is always exposed to agitation, danger, remorse, and the deplorable necessity of concealing one artifice by a hundred others.

With all this dishonorable anxiety, these dissembling persons by no means escape the evils that they strive to avert. Soon or late their characters are fully known. If people are deceived by them in some detached circumstance, they are not so with respect to the general tenor of their lives; they are always suspected in some way; not unfrequently they are the dupes of the very persons whom they wish to deceive; for such will often pretend to be deceived when they are not; and thus these artful, dissembling persons often think themselves esteemed, when in fact they are the objects of contempt. But however successful in their schemes, they will at least be regarded with suspicion; and what is more adverse to the advantages which a prudent regard to our own interest would prompt us to seek, than a constant exposure to suspi-

cion? Suggest such observations as these, gradually, as you find opportunity, and as necessity, and their own capacities demand.

Observe likewise that artifice and dissimulation always spring from a mean disposition and a narrow mind. Persons resort to cunning and concealment, either because they are not such as they ought to be, or because, desiring things which are not improper, they employ unworthy methods to effect their purpose, for want of sufficient knowledge to guide them in the choice of more honorable means. Lead children to remark the folly of certain acts which they see practised, and the contempt which they bring upon those who practise them; and, in fine, make them thoroughly ashamed of their conduct when they are detected in any instance of deceit. Occasionally deprive them of what they love, because they wished to obtain it by indirect means, and say that they shall have it when they ask for it with simplicity; do not fear to be lenient to their little frailties, that they may be encouraged to avoid concealing them.

Extreme diffidence is a most dangerous evil, and one to which a remedy should early be applied; for, unless carefully watched, it renders all others incurable.

Undeceive them with regard to those refinements in dissimulation, by which they endeavor to make others deceive themselves, and so to avoid the reproach of having deceived them; there is more baseness and fraud in this species of cunning, than in common artifice. Others practise deception with a species of candor and plain dealing, (if such an expression may be allowed;) but these make use of a new disguise to give credit to the other. Say to the child that God is truth itself; that for any one to trifle with truth in his words, is to trifle with God; that her language should be precise and exact, and that she should speak little in order that she may say nothing but what is correct, and thus may maintain the greatest reverence for truth.

Beware of imitating those persons who commend children when they have displayed

their ingenuity in the practice of deception. Instead of manifesting pleasure on such occasions, censure them severely, and manage so that all their artifices shall fail of success; in this way experience will render them distasteful. By praising them for such faults, you persuade them that cunning and deception are proofs of talent.

CHAPTER X.

THE VANITY OF BEAUTY AND DRESS.

NOTHING is so much to be feared in girls as vanity; they have naturally a strong desire to please. The paths which conduc men to fame and influence being inaccessible to them, their whole attention is bestowed or the culture of intellectual and personal graces hence proceeds their agreeable and insinuating conversation; hence it is, that they so eagerly aspire after beauty and all externa attractions, and that they have so passionat a fondness for ornaments; a cap, a ribbon, curl somewhat higher or lower, the choice c a color, are so many important concerns i their estimation.

These things are carried to a greater ex

treme in our nation than in any other; the fickle disposition that reigns among us, causes a continual variety in the fashions; thus to the fondness for dress is added the charm of novelty, which has singular power over such minds. These two follies united, annihilate all distinctions of rank, and vitiate the public morals. As there is no longer any established distinction in dress and furniture, there is nothing in fact to mark the different grades of society; for as to the private table of individuals, it is beyond the reach of public scrutiny; each one chooses according to his wealth, or rather, without wealth, according to his ambition and vanity.

This luxury and splendor ruin families, and the ruin of families involves the corruption of the morals of society. On one side, all this pomp and show excite in the minds of persons of humble birth, the passion for hastily amassing wealth, a propensity which the Holy Spirit assures us cannot be indulged without sin. On the other hand, people of quality, finding themselves without resources,

are guilty of the most unworthy and infamous conduct in the attempt to support their expenses; in this way, however, fidelity, probity, and natural affection, even among the nearest relatives, gradually become extinct.

All these calamities spring from the authority that vain women have in deciding on the fashions; they assail with ridicule and contempt all those who wish to preserve the gravity and simplicity of ancient manners.

Be solicitous then to make young ladies sensible that the honor which springs from a good character and from real capacity, is far more estimable than that which is derived from their hair or their dress. Assure them that beauty deceives the person who possesses it, even more than those who are dazzled by it; it disturbs and intoxicates the soul; its possessor views herself with greater fondness than is felt by the most impassioned lovers for those of whom they are enamored. A very few years constitute the difference between a fine woman, and one who is destitute of personal charms. Beauty can be only in-

jurious, unless it procure a young lady an advantageous marriage. But how can it do this, unless it be sustained by merit and virtue? She cannot expect to marry any one but a young fool, unless her wisdom and modesty render her attractive in the estimation of men who possess cultivated minds, and who are sensible of the superior excellence of moral qualities. Those whose beauty is their only recommendation, soon become ridiculous; they unconsciously arrive at an age when their beauty fades, and they continue to be charmed with themselves, though every one else, far from being pleased, is disgusted with them. In fine, it is as unreasonable to value beauty alone, as to wish, like savage and barbarous nations, to make all merit consist in muscular strength.

From beauty we pass to consider the subject of dress; real graces depend not on vain and affected ornament. We may indeed regard neatness, decency and propriety in the adjustment of our necessary attire; but, beyond this, the garments that cover us, and

which we may render convenient and agreeable, can never confer upon us real beauty. I would even lead young ladies to remark the noble simplicity apparent in the statues and other representations which remain to us of the Grecian and Roman women; they would here see how graceful and majestic are those figures, where the hair is tied behind with an air of negligence, and where the drapery is full and flowing. It would also be advantageous to them to hear the conversation of painters, and other persons who have this exquisite taste for the models of antiquity. If their minds rise in any degree above the prejudices of custom, they will soon conceive the greatest dislike for their unnatural modes of curling the hair, and for those dresses that are made in the extremity of the fashion. I am well aware that we should not wish them to conform to the ancient models; it would be extravagant to desire it; but they might, without any singularity, form a taste for that simplicity of dress, which is so dignified, so graceful, and, at the same time, so suitable

to Christian morals. In this way, while externally conforming to present fashions, they would at least know what to think of these fashions. They would comply with custom, as they would submit to a tiresome servitude, and they would yield to it only what they could not refuse. Make them observe, seasonably and frequently, the vanity and frivolousness that produce this inconstancy in the fashions. It is a very ill-judged thing, for example, to swell the head dress with I know not how many caps piled one upon another; the true graces follow nature, and never place her under constraint.

But the fashion destroys itself; it is always aiming at perfection, and yet never reaches it; at least, it is never willing to stop at that point; it would be reasonable, if it changed for the sake of remaining fixed, after having attained perfection in convenience and elegance; but to change continually, merely for the sake of changing, is nothing less than to seek inconstancy and confusion, instead of true refinement and good taste. We gene-

rally find nothing but caprice in the fashions. The ladies have the power of deciding in these concerns. They are indeed the only persons to whom we should wish to consign this charge; it is true, however, that the most ignorant and frivolous take the chief direction; they neither choose nor refuse anything on rational principles; if any tasteful invention has been long in fashion, that is a sufficient reason for its being so no longer; it is displaced, and something else, however ridiculous, takes its place on the ground of novelty, and is admired.

When these principles are established, you may proceed to point out the rules of Christian modesty. We learn by the sacred Scriptures, that man is born in the corruption of sin. His depraved passions and appetites are a source of temptation to his soul. Jesus Christ teaches us to place all our virtue in the distrust and dread of ourselves. "Would you then be willing," you can say to a young lady, "to expose your own soul and that of your neighbor to danger, for the sake of

gratifying a foolish vanity?" "Abhor then all immodest exposure of the person; though faults of this kind should be committed, without being prompted by any wrong passion, they originate at least in vanity, and an immoderate desire to please." "Does this vanity justify, in the view of God, and in the estimation of men, conduct so rash, so scandalous, and so pernicious in its influence on others?" "Is this inconsiderate desire to please, becoming in a Christian, who ought to regard as idolatry every thing which turns away the affections from the Creator to fasten them on creatures?" "But what is the object in thus seeking to please?" "Is it not to excite the passions of men?" "Are these passions so much under our control that we can check them?" "If they become too vehement, ought not all the consequences to be imputed to us?" "And do they not always go too far, however slightly they may be inflamed?" "You prepare a subtle and deadly poison; you pour it on all who behold you, and yet think yourself innocent!" Refer to

examples of persons whom their modesty has made esteemed and respected, and of others to whom their immodesty has proved a source of evil; but especially permit nothing in the exterior of young ladies, that is above their station. Rigidly repress all their whims and lofty notions. Show them the danger to which they are exposed, and how much they are despised by persons of wisdom, when they thus forget what they are.

What remains to be done is to undeceive young ladies with respect to their ideas of wit and genius. Unless care is exercised, when they possess a degree of vivacity, they put themselves forward, they wish to give their opinion on every subject, they decide upon works far above their capacity, they affect to suffer *ennui* from extreme delicacy. A young lady ought never to speak except when there is a real necessity for it, and then she should speak with an air of doubt and deference; she should not give her sentiments on subjects that are above the capacity of ordinary young ladies, even though she

should herself be acquainted with them. However admirably she may be endowed with memory, vivacity, pleasantry, the faculty of conversing with ease and gracefulness, these are qualities which she will possess in common with a great number of other females who have very little good sense, and who are very contemptible; but let her maintain an undeviating and consistent course of conduct, an equable and well-balanced mind —let her know how to be silent and to share in the management of important concerns— and these rare qualities will distinguish her from her sex. False delicacy and the affectation of *ennui* should be repressed, by convincing her that good taste consists in being pleased with things just in proportion to their utility.

Nothing is truly estimable but good sense and virtue; both these lead us to regard disgust and *ennui*, not as marks of a commendable delicacy, but as the weaknesses of a disordered mind.

Since we cannot avoid living with those

who are destitute of refinement, since we must engage in occupations not always in accordance with our taste, reason, which is the only genuine delicacy, consists in making our feelings conform to the views and feelings of those around us. A mind which can taste the pleasures of refinement, but which can dispense with politeness, when it is necessary in order to attain more important objects, is infinitely superior to those delicate minds which are rendered powerless by their own fastidiousness.

CHAPTER XI.

THE APPROPRIATE DUTIES OF WOMEN.

We come now to the particular examination of things in which women should be instructed. What are their occupations? They are intrusted with the education of their children; of boys till they have arrived at a certain age; of girls till they leave the paternal roof;—they have charge of the conduct of domestics, their morals, and their occupations;—the detail of expenses, the means of disposing every thing in a creditable and economical manner, and, not unfrequently, the management of business, and the disposal of property.

The knowledge of women, like that of men, should be confined to instruction relat-

ing to their appropriate duties; and the difference in their employments should induce a correspondent change in their studies. It is necessary then that the instruction of females should be limited to those things which we have just enumerated. An inquisitive woman will think that this is assigning very narrow bounds to her curiosity; she is in an error; the truth is, she is by no means aware of the importance and extent of what I now propose.

A mother must possess no small share of discernment, to know the disposition and genius of each of her children, to adopt that course respecting them that is best suited to discover their inclinations and talents, to repress their rising passions, to imbue their minds with good principles, and to rectify their errors. What prudence must she not possess, to acquire and maintain authority over them, without losing their friendship and confidence! Has she not also need of observing and knowing thoroughly the characters of those to whom she intrusts them?

The mother of a family should therefore be fully instructed in religion, and should possess a mind at once discreet, resolute, assiduous, and skilful in the science of government.

Can any one doubt whether these cares properly belong to women, while it is evident that they naturally devolve on them, even during the life of their husbands, whenever they are occupied abroad? These cares still more nearly affect them, if they become widows. In a word, St. Paul himself makes this an important part of their duty.

I do not here bring to view in detail all the knowledge requisite in a mother for the education of her children, as this brief summary is sufficient to show the extent of that information which she must possess. Connect with this charge, that of economy; most ladies neglect this as a mean employment, fit only for peasants and laborers, or at most for stewards and housekeepers; it is particularly the case that those who have always lived in luxury and idleness, are too proud and indolent for all this detail. They esteem

rural life not unlike that of the savages of Canada; if you wish to converse with them on the sale of corn, the cultivation of land, the different kinds of revenue from it, the management of farms, or the appointment of stewards, they think that you wish to degrade them to mean and unworthy occupations.

It is, however, nothing but ignorance that leads us to despise this science of economy. The ancient Greeks and Romans, so distinguished for talent and refinement, were most assiduous in the acquisition of knowledge on these subjects; those among them who possessed the greatest genius, composed, from their own experience and observation, books still extant, in which they have descended to the minutest details of agriculture. We know that their victorious warriors did not disdain to engage in the labors of husbandry, and to return from triumph to the plough. This is indeed so widely different from our customs, that it would not be credited, could we find in history any pretext for denying the fact. But is it not natural that they should think of de-

fending their native country, or enlarging her territory, only that they might cultivate it in peace? Of what use is victory, unless we may reap the fruits of peace? After all, a sound judgment would lead us to wish to understand thoroughly, the nature of whatever intimately concerns the interests of society. Now the strength and prosperity of a state consist not in having many provinces left without cultivation, but in obtaining from the land already possessed all that is necessary to support with ease a numerous people.

It undoubtedly requires a far more elevated and comprehensive genius to be acquainted with all the arts which are connected with economy, and to be qualified to conduct the affairs of a whole family, which is a little republic, than to play, to talk about the fashions, and to be accomplished in the petty refinements of conversation. That kind of talent is very contemptible, which extends no farther than to make its possessor converse with propriety. We not unfrequently meet with women whose conversation is full of cor-

rect sentiments, but who, for want of seasonable care and diligence, discover nothing but frivolousness in their conduct.

But beware of the opposite fault. Females are in danger of rushing to extremes in every thing; it is well to accustom them in infancy to take charge of some little business, to keep accounts, to observe the mode of purchasing every thing which is bought, and to understand the proper way in which every thing should be done; but always be careful that their economy do not degenerate into avarice; show them particularly all the absurdities of this passion. You can then say to them, "Be assured that avarice gains little, and dishonors much; a rational mind should only seek, by a frugal and laborious life, to avoid the shame and injustice attached to a wasteful and ruinous prodigality. We should retrench all superfluous expenses, only that we may possess the power to meet more readily those which propriety, or friendship, or charity, demand. It is often a great advantage to know how to lose at proper

times; it is from a good system permanently established, and not from sordid savings, that great advantages arise. Fail not to represent to them the gross mistake of those women who congratulate themselves on saving a wax candle, while at the same time, they are deceived by a steward respecting their most important interests. Regard neatness as well as economy; accustom young ladies to leave nothing that is not clean and in order; let them notice the least irregularity in a family; make them likewise observe that nothing contributes more to economy and neatness than the habit of always keeping every thing in its place. This rule appears at first of small importance; it would, however, if scrupulously observed, be very extensively useful. If you wish for any thing, you will never lose a moment in searching for it; confusion, debate, and embarrassment, are entirely avoided; you lay your hand upon it at once, and when you have made use of it, you immediately return it to its proper place. This perfect arrangement constitutes no small part of neatness; it

is this exact order that strikes the eye with the most pleasure; besides, the place assigned to each article being that which is most suitable for it, with respect not only to its appearance, but still more to its preservation, it is less injured by use than it would otherwise be; it is not usually destroyed by any accident; it is also kept neatly; as, for instance, a dish will be neither dusty nor in danger of being broken, when it is replaced immediately after being used. The same spirit of care that occasions articles to be disposed with precision, causes them also to be kept clean. Add to these advantages that of repressing in domestics the disposition to be idle and careless. This habit, moreover, contributes much to render service prompt and easy, and to remove the frequent temptation to impatience on account of delay, arising from difficulty in finding things that have been misplaced. But at the same time, avoid the extreme of neatness and nicety. Neatness, when not immoderate, is a virtue; but when it is carried too far, it degenerates

into littleness of mind; good taste rejects excessive delicacy; little things it treats as little things, and is not sensibly affected by them. You may then in the presence of children, ridicule the passionate fondness for trifles which is discernible in some women, and which leads them insensibly into very indiscreet expenses. Accustom them to a neatness that is simple and easily practised; show them the best method of doing things, but be still more careful to show them how to do without them; make them sensible how much narrowness of mind and meanness there is in being irritated because a soup is not well seasoned, a curtain not properly folded, or a chair not sufficiently high or low.

It is undoubtedly a mark of a better mind to be voluntarily indifferent to some points of propriety, than to be scrupulously nice with regard to things of so little importance. This pernicious delicacy, if indulged in females who possess talent, is even more dangerous in relation to their intercourse with society, than as affecting other things; most persons

appear to them uninteresting and tiresome; the least failure in politeness appears monstrous; they are always scornful and disgusted. They should seasonably be made to perceive that nothing is so injudicious as to form a superficial judgment of persons from their manners, instead of examining thoroughly their mental endowments, their sentiments, and their useful qualities; show them by various examples, that a countryman, whose manners are unpolished, or, if you please, ridiculous, with all his tiresome compliments, is, if possessed of a good heart and a well regulated understanding, far more estimable than a courtier, who, under a finished politeness, conceals a disposition, ungrateful, unjust, and capable of every species of dissimulation and baseness. Say, likewise, that there is always weakness in those minds which have a strong propensity to *ennui* and disgust. There are none from whose conversation we may not derive some advantage, although, when our choice is unrestricted, we should choose the best; but when we are

reduced to the necessity of holding intercourse with those of a different cast, there is this consolation, that they can be led to speak of what they know, and that intelligent persons can always obtain some information even from the most ignorant. But let us return to the consideration of those things in which a young lady should be instructed.

CHAPTER XII.

THE SAME SUBJECT.—CONTINUED.

THE art of being *well served*, is one of no inconsiderable importance; servants must be chosen, who are not insensible to the claims of honor and religion. It is necessary for you to understand the duties which fall to their lot, the time and labor requisite for each particular thing, the manner of doing it well, and the expense necessarily incurred. If you are ignorant of household affairs, if, for instance, you know nothing respecting the price and the quantity of sugar, and of other things necessary for the articles that you wish to have prepared, you are in danger of being either the dupe or the tyrant of your domestics.

You must also be able to understand their dispositions, to influence their minds, and to govern this little republic, usually very turbulent, on Christian principles. Authority is doubtless needful; for if persons are not governed by reason, there is the greater necessity that they should be restrained by fear; but since Christian servants are brethren in Christ Jesus, and, as his members, have a claim to your regard, you are under obligation to have recourse to authority only when persuasion fails.

Endeavor then to gain the love of your servants without stooping to any unbecoming familiarity; do not enter into conversation with them; at the same time, do not fear to speak to them occasionally respecting their concerns, with affection, and without haughtiness. Let them be secure of finding counsel and sympathy; never reprimand them severely for their faults; do not appear either surprised or discouraged by these, as long as you do not consider them incorrigible; reason with them gently, and often bear with their

failings in service, that you may be able to convince them by your coolness that you speak without feeling vexed or impatient, and much more for their advantage than for your own. It will not be easy to accustom young persons in the higher rank of life, to this gentle and charitable course of conduct; for the impatience and ardor of youth, together with the false notions instilled into their minds from their birth, lead them to consider domestics as little above the brutes; they believe themselves to be of a different nature from those who wait on them; they imagine that servants were made only for the convenience of their masters. Endeavor to make them sensible how contrary these maxims are to modest views of themselves, and huamnity to their neighbors. Convince them that men were not made merely for the purpose of being served; that it is a brutal error to believe that some are born to gratify the indolence and pride of others; that the distinction of master and servant being established in opposition to the natural equality of

men, we are bound to render the condition of servants as agreeable as possible; that as masters, who have had better instruction than their servants, are full of defects, it is not reasonable to expect that servants should have none, since these have not enjoyed the advantages of education, or of good examples; that, in fine, if servants injure themselves by misconduct, what is ordinarily styled being *well served*, is still more injurious to masters; for this facility of gratifying themselves in every thing, and of delivering themselves entirely to their desires, tends only to enervate their minds, and to render them ardent and impetuous in pursuit of the slightest gratifications.

It is very useful to accustom daughters early to the management of domestic concerns; give them something to take charge of, on condition of their rendering an account of it to you. This confidence will charm them; for the young receive very sensible pleasure, when others begin to repose confi-

dence in them, and they are permitted to share in the direction of important concerns. We see a fine example of this in queen Margaret; this princess relates, in her memoirs, that the most lively pleasure which she ever felt, was occasioned by her perceiving that the queen her mother began to converse with her, when she was yet very young, as if she had arrived at years of discretion; she was transported with joy at being received into the confidence of the queen, and of her brother, the duke of Anjou, respecting secrets of state; as till then she had known nothing but the sports of children. You can even permit a daughter to fall into some error in such attempts, and thus sacrifice something to the higher interests of her education; show her, in a mild and gentle manner, what she should have said or done to avoid the inconveniences to which she has exposed herself; relate your own past experience, and do not be afraid to tell of similar faults which you yourself committed when young; in this way,

you will inspire her with confidence, without which education becomes a formal and irksome restraint.

Let young ladies be taught to read and write correctly. It is disgraceful, but not uncommon, to see ladies not wanting in wit and politeness, who are yet unable to pronounce well what they read; they either hesitate, or, they read with a disagreeable tone, instead of pronouncing with firmness and smoothness, in a simple and natural manner. They fail still more grossly in chirography; they should at least be accustomed to make their lines straight, that what they write may be neat and legible. They should also understand the grammar of their own language; I do not mean that they should learn it as boys learn Latin at school; only teach them without affectation, to avoid taking one tense for another, to use proper terms; to communicate their thoughts with perspicuity, conciseness, and precision; you will thus put it in their power one day to teach their children the art of speaking well

without formal study. We know that in ancient Rome the mother of the Gracchi contributed much, by a good education, to impart grace and power to the eloquence of her sons, who afterward became so distinguished.

They should likewise understand the four rules of arithmetic; you can bring their knowledge of this into practice with great advantage by making them keep accounts. This is to many persons a very difficult occupation; but a habit formed in infancy, united with the facility of performing, by the aid of rules, a variety of difficult calculations, will very much diminish this distaste. Nothing is more certain than that good order in families is often dependent on exactness in calculation.

It would also be well for them to know something of the fundamental principles of justice; for instance, the difference between a legacy, and a donation; the nature of contracts; the principal laws and customs of the country in which they reside, a compliance

with which is necessary to the validity of these acts; the nature of civil society; and the distinction between real and personal estate; if they marry, their most important concerns will be dependent on these.

But at the same time show them the difficulties connected with the administration of justice; that through the weakness of the human understanding, justice itself is full of obscurities and doubtful rules; that jurisprudence is various; that every thing dependent on judges, however clear it may seem, becomes uncertain; that the tedious delays of the best causes are often ruinous in their consequences. Show them the agitation of the courts, the fury of chicanery, the pernicious arts and subtleties of pleading, the immense expense which it involves, the misfortunes of those engaged in litigation, the industry of attorneys and registers, in enriching themselves, while they are impoverishing the parties concerned; inform them likewise of the means by which the administration of justice is counteracted by the forms of law, and by arraying the deci-

sions of one tribunal against those of another; —if your case comes under the cognizance of one court, it is decided in your favor; if referred to another, it is lost. In fine, do not forget to notice the differences among attorneys and judges on the same affair; in consultation you gain the cause, but when the verdict is finally announced, it is against you.

All this information appears to me valuable to females, to preserve them from precipitation in business, and from blindly abandoning themselves to counsels inconsistent with peace, when they are widows, or, in a different situation, mistresses of their own property; they should listen to those who superintend their business, but never trust themselves implicitly to their direction. They should distrust their counsel when they advise them to engage in litigation, and should consult persons whose minds are more enlarged, and who are more sensible of the advantages resulting from an accommodation; and, in fine, they should be convinced that skill in the management of

business consists in foreseeing the approach of evils, and in knowing how to avert them.

Young ladies of birth and fortune need to be instructed in the peculiar duties of proprietors of land. Point out to them, therefore, the means that can be employed to hinder the abuses, the violence, the chicanery, and deceit, so common among those who have the management of estates in the country. Direct their attention to the methods of establishing little schools, and charitable associations for the assistance of indigent sick persons. Show them how trade can sometimes be established in certain regions to diminish poverty; but more particularly in what manner useful instruction and the principles of religion may be diffused among the people; all this would require details too minute for admission here.

After these instructions, which should hold the first place, I believe that it is not without advantage to indulge young ladies, as they have leisure, and as their taste directs, in the

perusal of such literary works as contain nothing tending to inflame the passions. This is the true method of creating a distaste for plays and romances. Give them the histories of Greece and Rome; they will there find prodigies of valor and disinterested patriotism; do not leave them in ignorance of the history of their own country, which has also its beauties; they should likewise have access to those of neighboring countries, and to such descriptions of distant regions as are judiciously composed; works of this kind serve to enlarge the mind, and to elevate the soul to noble sentiments, if vanity and affectation are avoided. It is generally supposed that a young lady of elevated station, cannot be well educated, without being acquainted with the Spanish and Italian languages; but I see nothing less advantageous than these studies, unless intercourse with families from Spain or Italy is contemplated; otherwise, these two languages serve scarcely any purpose but to facilitate the perusal of pernicious books, suited to aggravate the faults to which females

are subject; there is more loss than gain in pursuits of this kind.* The study of Latin has more to recommend it, as this is the language of the church; it is also true that those who seek for the beauties of composition will find them more genuine and in far greater profusion in Latin than in Italian and Spanish, in which we find a playfulness of wit and brilliancy of imagination, too little controlled by taste and judgment; but I would recommend the study of Latin for those young ladies only who possess discretion and modesty, who would attach to it no disproportionate value, who would not be guided by an idle curiosity, but would be content to conceal what they have learned, and to seek no other object but their own improvement.

I would also permit them, but with great care in the selection, the perusal of books of eloquence and poetry, if they discover a taste for them, and if their judgment is sufficiently

* It must be admitted that this reasoning is extremely inconclusive.—Tr.

established to form a proper estimate of these things; but I should dread to excite too powerfully their vivid imaginations, and should demand in all this the greatest moderation; whatever tends to inflame the passion of love, appears to me, the more it is softened and disguised, so much the more dangerous.

Music and painting require the same precautions; all these arts pertain to the same genius and the same taste. We know that the ancients esteemed nothing more detrimental to a well regulated republic than the introduction of effeminate music; it enervates men; it renders the soul soft and voluptuous; the languishing tones of passion would never communicate a pleasure so thrilling, if the soul did not abandon itself entirely to the allurements of the senses. It was for this reason that the Spartan magistrates broke all those musical instruments, the harmony of which was too delicious, and this was one of their most important regulations; for this reason, too, did Plato banish from his republic, all the melting tones of Asiatic music; surely

then, Christians, who ought never to seek pleasure merely for its own sake, have far greater reason to dread these pernicious amusements.

Poetry and music, if directed solely to their proper objects, might be employed with great advantage to excite in the soul the high and ennobling sentiments of virtue; how many poetical works do we find in scripture, designed apparently to be sung by the Hebrews. Before the scriptures were given, songs were the first means of preserving among men the memory of divine things. We have seen the power of music, even among pagans, to elevate the soul above the sentiments of the multitude. The church has never administered consolation to her afflicted children more successfully, than by chanting the praises of God. We should then never abandon these arts which the Holy Spirit himself has consecrated. Music and poetry, devoted to Christian purposes, would be most powerful auxiliaries in creating a distaste for unhallowed pleasures; but

while groundless prejudices are so prevalent in society, a taste for these arts can scarcely be unattended with danger. If then a young lady discovers sensibility to impressions from these sources, she should early be made to feel how many charms there are in music, when retained in connection with religious subjects. If she has a good voice, and a taste for the delights of harmony, do not expect that she will always remain in ignorance of these endowments. Absolute prohibition would inflame desire. It is much better to direct the torrent into its proper channel, than to attempt to arrest its course.

Painting is, among us, more easily turned to a useful purpose; it is also specially adapted to the occupations of females; their needlework could not be well performed, if left entirely without the aid of painting. I know that they might confine themselves to such simple kinds of work as require no exercise of skill; but in prosecuting the design which, I think, should always be kept in view, of occupying the *minds* of ladies of

quality, while their *fingers* are employed, I should wish them to engage in that kind of work in which, by the exercise of skill and ingenuity, toil is not unmingled with pleasure. Works of this nature can possess no real beauty, unless they are disposed in subservience to the rules of design; hence it is that almost all the figures that we now see in cloth, lace, and embroidery, are in bad taste; every thing is confused, and inconsistent with the rules of design and proportion. These things are esteemed very fine, because they cannot be made or purchased without a great sacrifice of time and money; their splendor dazzles those who view them at a distance, or who do not understand the nature of the work; the ladies have taken these as models of the fashions; whoever should venture to doubt their excellence, would be ridiculed as whimsical. The admirers of these things would, however, be undeceived, if they would learn the art of painting, and thus enable themselves, at a moderate expense and with no small pleasure, to finish works in a style

of beauty far above the capricious irregularity of fashion.

Young ladies should regard a life of idleness with equal dread and contempt. Let them consider that all the first Christians, of every condition in life, labored, not merely for the sake of amusement, but that they might thus be engaged in a sober, constant, and useful occupation. The natural order of things, the penance imposed upon the first man, and through him upon all his posterity; that of which the new man, who is Jesus Christ, has left us so noble an example, all engage us to a laborious life, according to the requisitions of the station in which we are placed.

In conducting a young lady's education, we should consider her station, the scenes in which she is to pass her life, and the duties which will probably fall to her lot; do not let her indulge in expectations above her fortune and rank in society. There are few persons who have not suffered from having entertained too aspiring hopes; that which might have

made them happy, is only disgusting, when their minds have contemplated a higher station. If a young lady is to live in the country, direct her attention without delay to the employments in which she is to be engaged, and do not permit her to form a taste for the amusements of the city; show her the advantages of a pious and active life; if she holds a moderate station in the city, avoid introducing her to the higher circles; intercourse with them would only lead her to assume a demeanor unbecoming her situation; confine her desires and expectations within the limits of her condition, and instruct her in those things which will form the occupation of her future life.

CHAPTER XIII.

CONCLUSION.

I FORESEE that this plan of education will be esteemed by many persons a chimerical project. "There is need," it will be said, "of extraordinary discernment, patience, and talent, to reduce it to execution." "Where are the governesses capable of understanding it?" "And still further, where are those who can follow it?" But I desire that it may be attentively considered, that when we undertake a work on the best education of which children are susceptible, it is not consistent with our object to give imperfect rules. It is therefore incorrect to censure us because we aim at perfection. It is true that every one will not be able to advance as far in practice as we can easily extend our plans

on paper; but if absolute perfection cannot be attained, it will not be without advantage to have kept it in view; as this is the best means of approaching it. This work does not, however, suppose an unusual excellence in the disposition of children, or a concurrence of all the circumstances most favorable to a complete education. On the contrary, I endeavor to suggest remedies for dispositions which are either untoward, or which have been injured by wrong management; I proceed on the supposition that they have been exposed to the mistakes usual in education, and I have pointed out the most simple methods of reforming, wholly, or in part, whatever requires amendment. This little work does not indeed contain any directions for bringing a neglected or ill-conducted education to a favorable result; but should this excite surprise? Can any thing more be desired than that we should propose certain simple rules, the exact observance of which will constitute a thorough and finished education? I admit that much less than is here

suggested may be done and ordinarily is done for children; but at the same time it is too evident that the young are sufferers from this neglect. The path which I show, however long it may appear, is, in fact, the shortest, as it leads directly to the point at which we desire to arrive; the other path, I mean that of fear, and a superficial culture of the understanding, though it may seem short, is very long; for by it we can scarcely ever arrive at the real object of education, which is, to influence the mind by persuasion, and to inspire a sincere love for virtue. Most children who are guided in this path, have to commence their education when it appears really finished; and after they have spent the first years of their entrance into society in committing faults often irreparable, experience and their own reflections must supply them with all those principles which this constrained and superficial education could never establish in their minds. It should also be observed that this first care which I require to be bestowed upon children, and which the

inexperienced regard as burdensome and impracticable, removes many vexatious evils, and levels obstacles that become insurmountable in the course of a careless and unfinished education. In a word, consider that, in adopting this scheme of education, it is requisite, not so much to accomplish what demands uncommon talent, as to avoid those gross errors which have here been particularly noticed. In many cases, all that is necessary is simply to avoid placing children under constraint, to give them proper attention, to inspire them with confidence, to answer their little questions in a sensible and intelligible manner, to give free scope to their natural dispositions for the sake of better understanding them, and to correct with patience their errors and faults. It is unreasonable to expect that a good education should be conducted by a bad governess; nothing more can be rationally demanded, than that we should propose such rules as will ensure success to the efforts of a person of moderate qualifications; and it is not too much to ex-

pect of such an one, that she should possess good sense and a kind disposition, and be influenced by an unfeigned fear of God; such a governess will find every thing in this work plain and practical; even though she should not fully understannd every part of it, she will comprehend the prominent points, and that is enough; let her read it several times, and take the trouble to read it yourself with her; give her permission to interrupt you whenever she does not understand any direction, or is not convinced of its utility; assist her to reduce these principles to practice, and whenever you perceive that, in speaking to the child, she loses sight of the rules here laid down, which she had resolved to follow, you can gently intimate it to her in private. This diligent attention will be at first laborious; but if you are the father or the mother of the child, it is your indispensable duty; beside, you will not have to struggle long with great difficulties in this work; for this governess, if intelligent, and possessed of a good disposition, will learn more in one

month by means of her own experience and your advice, than by any long process of reasoning; she will soon advance in the right path without your guidance. It will also tend much to diminish your labor, that she will find in this little work the principal instructions to be communicated to children on the most important subjects, *entirely prepared*, so that she will have only to follow them as here laid down; thus she will have before her eyes a collection of conversations that she should hold with the child on things which it is the most difficult to make her comprehend. This is a kind of practical education which she will understand and follow with the utmost ease. It must, however, be acknowledged that these persons of moderate talents, (for I ask nothing more,) are rarely found. But proper qualifications are indeed not to be dispensed with in this work; the most simple things are not done of themselves, and they are always done ill by persons who want capacity. Choose then, either from your family, your dependents, or

your friends, some young lady whom you think capable of being properly qualified; begin in season to educate her for this employment, and retain her in your family long enough to bring her qualifications to the test, before you intrust her with so important a charge. Five or six teachers educated in this manner would soon be capable of instructing a great number of others. Not unfrequently, indeed, there would be disappointment and failure; but these would be amply counterbalanced by success in the great majority of cases; nor would it be long before that extreme embarrassment in selecting governesses which is now a common occurrence, would entirely cease. In seminaries for the instruction of young ladies, there might also be a department for the education of teachers.

But although the difficulty of obtaining suitable teachers is great, it must be acknowledged that there is another more serious obstacle; I mean the irregularity of parents; all other means are ineffectual, without their co-operation. It lies at the foundation of

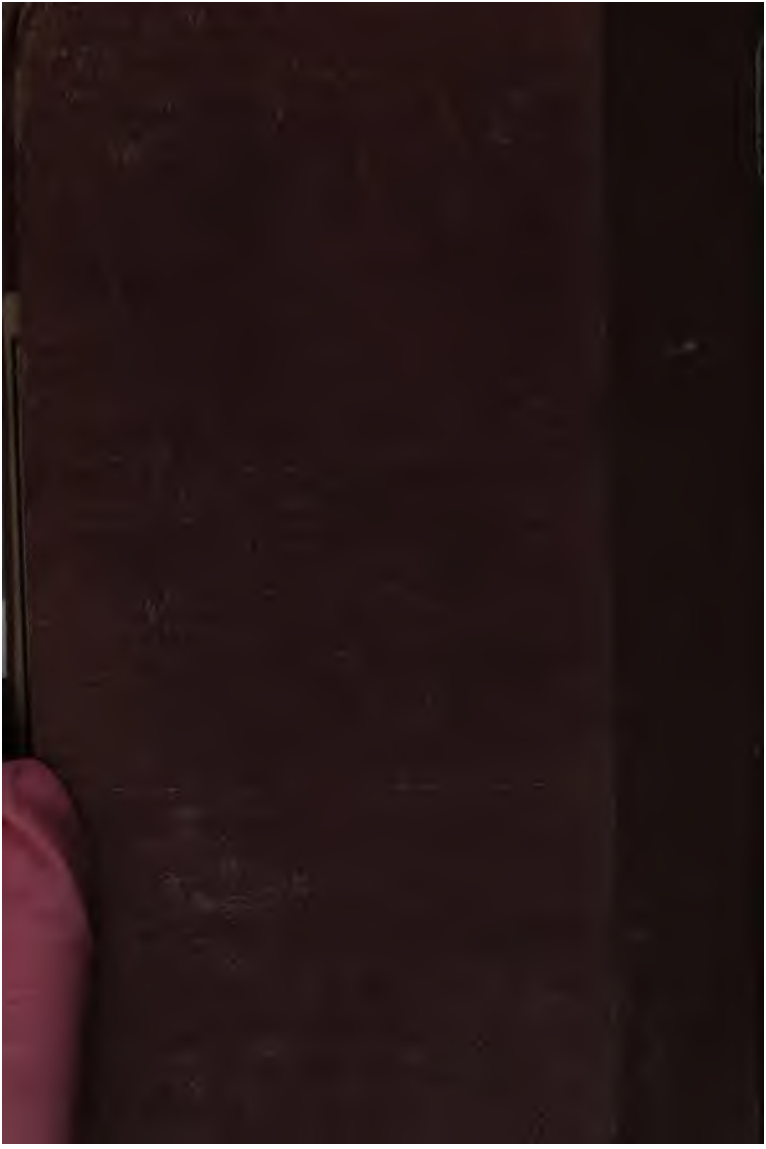
every thing valuable in education, that children should be influenced by correct principles and instructive examples on the part of parents. This is the case however in very few families. In the greater number of houses, nothing is to be seen but confusion, change, and a crowd of servants always occasioning mischief and dissension. What a wretched school for children! Not unfrequently a mother who passes her life in card-playing, at the theatre, and in improper conversation, gravely complains that she cannot find a governess capable of educating her daughters; but what effect can the best possible instruction have upon their minds, while they continue under the eye of such a mother? Often too we find parents, as St. Augustine says, who take their children with them to public shows, and other diversions that cannot fail to excite in them a distaste for that sober and laborious life which these very parents desire them to lead. Thus they mingle poison with salutary nourishment. They talk of nothing but wisdom, but they accustom the

unsteady imagination of children to the powerful stimulus of music and impassioned exhibitions, after which they are incapable of steady application. They impart to them a taste for the excitement of the passions, and easily induce them to consider every species of pleasure innocent. After all this, they still wish that their education should suceeed, and, if it suffer from this mixture of good and evil, they are much disappointed. What is this but to desire the credit of wishing children well educated, without being willing to take any trouble for the sake of it, or to be observant of the most necessary rules?

I close with the description that the wise man has given of a virtuous and accomplished woman; "Her price," says he, "is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships, she bringeth her food from afar. She riseth also while

it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandize is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry, her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it, and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of

idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates."

Although the great diversity of customs, and the conciseness and boldness of the figures, render this language at first sight obscure, we here find a style so spirited and so copious, that on examination we perceive it replete with charms; but that which I wish should be specially observed, is, that we have here the authority of Solomon, the wisest of men—even that of the Holy Spirit himself, whose language is thus beautiful and splendid, to lead us to admire in a rich and noble woman, simplicity of manners, economy, and industry.

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